THE POOR MAN'S CUP OF Cold Water,

Ministred to the Saints and Sufferers for CHRIST IN

SCOTLAND,

Who are amidst the Scorching Flames of the Fiery Tryal.

---

1 John 3. 13. *Marvel not, my Brethren, if the World hate you.*
1 Pet: 4. 12, 13. *Beloved, think it not strange, concerning the fiery trial which is to try you, as if some strange thing hapned unto you. But rejoice, &c.*
2 Thes. 1. 6. *Seing it is a righteous thing with God, to render Tribulation to them that trouble you, and to you who are troubled, rest with us, &c.*
Luke 18 8. *I tell you, he will avenge them speedily.*
Psal. 11. 3. 4. 6. *Let us break their bands asunder. —— He that sitteth in the Heavens shall laugh. ——Yet I have set my King upon my holy hill Zion*
Psal. 132. 18 *His Enemies will I cloath with shame; but upon himself shall his Crown flourish.*

Printed in Anno 1678. *And* Edinburgh, *Re-printed by* John Reid Junior, *in the Year* 1709.

For the now truely honourable, and really happy, that little Flock, and lovely Company in Scotland, *who are in great Tribulation, for the Word of GOD, and for the Testimony of Jesus Christ; and more particularly, for his Specially Endeared Friends, the Sufferers in the West of* SCOTLAND.

MUch honoured, dearly beloved, and longed for in Our Lord Jesus Christ, Grace from the God of all grace, Mercy from the Father of Mercies, who is rich in mercy, and Peace from the God of Peace; whose it is to speak that Peace, and to give that Peace, which passeth all understanding, together with Joy in the Holy Ghost, be multiplied upon you. Though I am unable to do any thing for you, or say any thing to you, which can [illegible] the Equivalency of a Relief, now when you are overwhelm'd with such an Inundation and deluge of Calamities; as every one who looks on, yea the very Authors and Instruments of these miseries and mischiefs, must say, if they speak their Soul or Sense, you are pressed out of measure and beyond strength: Yea your Sufferings are such for kind and quality, such for measure and weight, such for Substance and Circumstances, as might, through a transport of Grief and Compassion, make the Tongue of the dumb, if he have but Eyes or Ears, to break prison and cry out, *Behold, O Lord, and consider, to whom these things are done, and for what, even for your Sake.* I dare not, Alas! say, that I fill up the just measure of that sorrow for you, and that Sympathy with you, which is debt upon my part, and an ingenuous sensible duty, in this *day of trouble and of Treading down, and of great perplexity, by the Lord God of Hosts, in the Valley of Vision*; Yet I desire to be amongst the Company of those, who do not, who dare not allow themselves, to carry as unconcerned, now, when his precious interests lye a Bleeding, his poor remnant under their pressures as breathing out their last, and such who endeavour to retain their integrity, and to hold fast what they have, that no Man take their Crown, and to depart from that iniquity, which is the iniquity of our time (a departing from God, and an opposition to Jesus Christ in Nature and degree, in height and [illegible]ousness, of a Tincture and Elevation, beyond and above what the defections from God, and Oppositions to his Son Jesus Christ, have been or [illegible] capable of in former times) to make themselves a prey; as is manifest in your case, not to be paralleled, if weighed in an even Ballance.

I am

I am so much straitned, how to give my shallow and confused Thoughts a Vent, while I essay to Contribute my poor mite, for Alleying the Bitterness of your Cup, and mitigating the greatness of your Grief (knowing well how little proportion, what ever I am able to say, keeps to the Anguish of your Soul, because of what you are put to suffer) as the sight of this Indignation, wherewith you are filled, puts me to struggle with my Inclination, and staggers me in my Resolution to speak, as seeming rather to perswade me, because of the Heaviness of his hand upon you, to sit alone and keep silence, than to open my mouth, since the moving of my Lips cannot Asswage your grief; Yet Affection (which easily procures a pardon, when it misseth the mark it aimed to hit) hath in the present clamant emergent emboldened me, out of my poverty and penury, to offer such as I have; and besides, I hope, both from the Conviction of duety and knowledge, how much the depth of your distress is beyond the Supplies I can Contribute for your ease, and the Supportings of my Feeble and Feckless pen, to account it my mercy, while you are in that *Paroxisme* and Agony of Misery, through the Madness of such, as are incensed against your Lord and Master, to cry, as I can on, your behall, *Arise O Lord, and Rescue the Soul of thy Turtle from the Rage of these Men of Cruelty, and do not give up the Beloved of thy Soul into the hand of such an Enemy, whose way thy Soul hateth.*

You have often heard, *my dear and distressed Freiends*, and you have Professed also to be in the Faith of this; *That Men may be more than Conquerors, when killed all the day long, and that there is an hundred fold to be Reaped in this Life, even with Persecution*: Now set your selves, when killed and crushed, to put the Crown upon your Profession; now adorn that Doctrine of GOD the Saviour, which you Profess, by such a carriage, as will witness, you know, in the midst of what flesh can do unto you, how to be comforted in GOD, and how to endure the Worlds hatred and harm, as those whom no Affliction can make miserable? O that he may put you in case to Seal from your own Experience the sweetness of Suffering for CHRIST, And to say, now we know *there is a River that refresheth the whole City of GOD*, because he hath made us drink of this River of his pleasure, whereof since we drank, we have forgotten our Poverty, and Remember our Misery no more: Now we can affirm from what we find, (whereby our Souls are Fortified) That *as the Sufferings of Christ have abounded in us, so our Consolation also hath abounded by Christ*, for whom we have suffered the loss of these things, and in that loss are so great gainers, as now we know what we have lost is but dung; but what is left us, or rather what we have found in these begun Fruitions of JESUS CHRIST, hath begun our Heaven amidst all we

Suffer, Yea, I am hopeful, it shall be with you in your Huntings, Harassings, and hidings, as it was with *Moses* in the Mount, never so near GOD, as when at the Remotest distance from all Creature-Converse and Comfort: And that while you ly as among the Pots, and are black with the smoak of that fiery furnace, heated seven times beyond what you or your Fathers have found, or could have feared; if Satan, whose Element is fire, had not set the Instruments of your Calamity on fire of Hell, and transported them so far beyond the Limits and Latitude of all Reason. as if the question were asked, *Why do these heathen rage?* the answer behoved to be given, nay, ask them not a Reason, for *they are in a rage against the Lord, and against his Anointed*: I say, while you are smothered with this smoak, and made black, yet your Faces shall be made to shine, and you put in case to say, though we be black because this sun with its scorching heat hath looked upon us; Yet are we comely because the Son of Righteousness with healing under his wings hath arisen upon our Soul, and under the shadow of his wings we shine and sing, and are comforted.

But to come more closely to what I intend in these Lines. Let me tell you, *dear Friends*, that nothing can be more effectual for working up the Heart to a right temper at all times, and more particularly in your present case, and for framing aright the ways of a Christian, when he must either go with the drove of those, who depart from the Living GOD, or expose himself for his adhesion to him, and Relinquishing these workers of iniquity: Yea opposing of their Christ-opposing Courses, to all the effects of their Fury, then well to know, and often to consider, what is the Nature of that State and Condition, whereunto he is called as a Christian, to know what is his Relation to Jesus Christ, who hath chosen him, and to the World out of which he is chosen: This, if seriously and suteably pondered, would certainly cool his Feverish heats, and quench his thirstings after the World, and would quicken his Soul, and kindle in his heart much heat and warmth of Love to Jesus Christ; it would stablish his heart, strengthen his hands, fortify against fear, and furnish him with what is sufficient for the patient suffering of the worlds hatred and malice at him. How would a solid reflexion of his being chosen out of the world, sweetly disengage him from the entanglements of this world; and as one made partaker of the Divine Nature, make him so mind and so move, as his mindings and movings would make it manifest, whatsoever is below GOD, is below the designings, the desirings and endeavourings of his Soul.

And the true Reason, why there is so little of Reall Christianity to be found among Christians, is, we consider not, that Christianity is the Soul cast in that Blessed Mould of Disconformity to the World, and conformity

formity to Chriſt, our having his bleſſed name called upon us; as it ſuppoſeth an aſſociation with him, ſo it obligeth to an aſſimilation to him, in order to the fruition of him, without which we can never make it appear, that we are ſharers of that unction, which is the import of the bleſſed name called upon us. There are few, Alas! amongſt the many Profeſſors of Religion, and pretenders to Chriſtianity, who ſtudy to know the excellency of that ſtate, the ſpecial comforts and the proper duties thereof, and the cloſeneſſe of that connexion which is amongſt theſe. O! it muſt be an excellent ſtate, which imppprts union with Jeſus Chriſt. *He that is joined to the Lord is one Spirit*, ſaith the Holy Ghoſt. And what muſt the privileges and the comforts be, which follow upon and flow from this? For Religion, as it relates to theſe, is the very religation of the ſoul to GOD; as a portion, and that good part which canot be taken from him; and then all the ſpeciel duties thereof, are but the promoving of that begun conformity to Jeſus Chriſt, till it be carried on, and conſummat in a perfect likeneſſe to him. Now he, whoſe Soul hath received juſt impreſſions of theſe things, is in caſe to carry amidſt all ſurrounding miſeries, as one who is happy without the world, & in deſpight of the world; for he hath a happineſs laid up in GOD & to be laid out for him, according to his need, which the World knoweth not of, & cannot take from him Hence it is, that *he rejoyceth in hope, and is patient in tribulion:* And as for the duties of Religion, he is not found of theſe as of an enemy, even when he is ſure he cannot follow them, but his enemies will find him and fall on him. He knows no other queſtion, but *Lord what wilt thou have me to do?* And when that is clear, ſets himſelf *to do all things without Diſputings and murmurings.* Neither is he Demurred nor diverted, much leſs turned out of the way of following the Lord fully, becauſe there is a lyon in it; But can without fearing the Wrath of a King, *which is as the roaring of a Lyon*, and muſt either be encountered, or duty in its proper ſeaſon deſerted, go forward; and when the danger he expoſeth himſelf unto by doing ſo would be ready, if too much por'd upon, to daunt him and draw him, into a relinquiſhing of his Maſter, look upwards, and endure *as ſeing him who is inviſible.* O noble look! this is that bleſſed *Second ſight*, whereby a Saint, in the darkeſt night of diſtreſs, ſees that which is ſoul-ſupporting; O! the inviſible GOD made viſible to the poor perſecuted Creature, in his Omnipotent power, his infinit love, and his unfailing Faithfulneſs, makes all viſible dangers evaniſh into an inviſibility.

Therefore, *Dear Brethren*, ſince you are not of the World, and ſince there is ſo great a change made in your ſtate, and ſome bleſſed begun change made betwixt you and the World in your manners, think it not ſtrange concerning theſe fiery trials, which you meet with from the World, and muſt go thorow till you get throw the World: he hath not rightly received Chriſt Jeſus, who

looks not on suffering as his daily work: he who hath closed with Christ, and is resolved to keep him company to the end, that he may be with him without end, must be at a point in this, that be where he will bonds and afflictions will abide him, in every place, yea, he must resolve with it, and be in readiness for it, *not onlie to be Bound, but also to die for the Name of the Lord Jesus*; And that not amongst Heathens, but in *Jerusalem*, where also *his Lord was crucified*, not only at *Rome* & amongst professed enemies, but in *Scotland*, but at *Edinburgh*, where Christ Jesus our Lord is now crucified again, and put to open shame, not by a Forraign Enemie, but by those who are *Rulers* (if it be not an abuse of language to call them so, whose Goverment is pure Tyrannie) and not only by *Rulers*, but by such Rulers as have bound their souls by the bond of a *Sacred and Solemn Covenant*, and stand eternally obliged, under the penalty of everlasting secluſion from the presence of GOD and from the Glory of his power, to maintain that Reformation, the Ruin whereof they drive with so much vigour and rage, and the razing of the foundations whereof they endeavour with the utmost of professed Enmitie; to preserve that precious Treasure for, and to propagate Religion in its purity to Posterity; to protect these very persons, whom they persecute for persisting in those ways, wherein they themselves have given it under their Hand to God they would walk. Now we are not to think strange, concerning this fiery trial, for whosoever would be the Disciple of Christ, must take up his Cross daily and follow him; it must be such an one as he pleases to lay on and what he will have it to be; He must not fancy to himself a Fools Paradise in Christs Company; Nay, the Cross is the Necessary Concomitant of a Christian; and sharp conflicting must go before the obtaining of the Conquerours Crown: We must not only resolve to meet with such fiery trials, as will consume into ashes our darling Idols, (for there is a Necessity that some Hand be made use of to pluck out that right eye, and cut off that right Hand, which hath caused us to offend, that so we may enter into Life) but we must and may expect to meet with the saddest trouble, and the most Unsufferable sharp Trials out of that Airth, whence we did not fear, nor could we Rationally foresee the storm should blow: These Persons and things, which should be most comfortable to the People of GOD, do often prove the Source of their Calamities, and the Instruments whereby they are afflicted.

We need not go to *Jonah's* gourd, nor *Job's* Friends, we need not go to *Zechariah*, slain betwixt the Porch and the Altar, by *Joash*, whom he was endeavouring to rescue out of the hands of the Living God, by admonishing him to keep the Commandment of the Lord, and his Covenant and Coronation-oath 2 *Chron.* 23: 16. compared with C. 24. 20. & seq. for though he was the

Son

Son of *Jehojadah*, who had made him King, and ſlain the Uſurper; yet he not only forgot the kindneſs, but ſlew the Son, who was deſiring, yea while endeavouring to keep that Crown upon his Head (by diſſwading him to venture upon GOD-provoking courſes, or to enter the liſts of Oppoſition to GOD Almighty, contrary to all the Objective and Subjective Obligations, under which he was to him, for having ſet him upon the Throne, who could as eaſily and wonderfully bring him down, as he had ſet him up) which his Father had ſet upon it. But GOD forgot neither his foreſaking of the Covenant, nor his breach of his Coronation-Oath, nor his forgetting of *Jehojadah's* kindneſs; but put *Joaſh* in remembrance of all he had forgotten, and of all he had done, and made him know he had heard the words of dying *Zechariah*; I need neither tell you how, nor by what Monitors he brought theſe things to his Remembrance, nor how plain a parallel it is to our caſe; only *Joaſh* did not kill *Jehojadah* himſelf, who had been the Inſtrument of his ſettlement in the Government. I ſay, we need not ſearch the Records of former Generations: (except it be to find ſome of the Saints, and ſome of the Churches of Chriſt, to whom we may turn. That we may learn at them, and by beholding the End of the Lord, know how to carry and acquit our ſelves, though we may long turn over the Records of former times, e're we find a parallel to the iniquitie of ours) For Example; when theſe very Men, with whom we our ſelves did once take ſweet Council together, and with whom we walked to the Houſe of GOD in company, are become ſuch cruel and keen Enemies, as it is impoſſible to Deſcribe their rage and cruelty; for a Naked Repreſentation of matter of Fact would certainly paſs with ſuch, as were not Witneſſes to what is done, for a meditate and malicious Repreſentation of Perſons and Actions. But I need not tell you Stories of what you find beyond my tellings, yea beyond Your own expreſſions. O the Crimſon iniquitie of our times, when ſuch as did but the other day cry *Grace Grace unto it*, are this day throwing down what they had built, and are crying *raze it, raze it, even to the Foundation*: When theſe who not long ago did cry up and commend Loyaltie to Jeſus Chriſt, are now crying *Crucifie him*; *let us burſt his bands aſſunder, and caſt away his cords from us*, Let us Caſs and Reſcind our Covenant made to ſerve him, and be ſubject to him; and let us ſet up a new Lord; and let this be the New Law, that who ever will not do, according as we have done and decreed, may die.

But Alas! have theſe Men forgotten, that this Inſurrection againſt him is Recorded in Heaven, and that this their Rage againſt his Followers (upon whom they run with open Mouth, and againſt whom they prepare themſelves without their Fault, being chargeable with no Guilt, Abſtracting from Obedience to their God) is come in Remembrance before him; and

that

that the cry of these Oppressed ones *is come up into the Ear of the Lord God of Sabaoth*, and will bring him down to Execute Judgement for the Oppressed: But let us not Stumble, nor Start aside for all this; for how Astonishing so ever it may be in it self to upright Men, yet let the Innocent Stirr up themselves against those, who have dealt thus Hypocritically with God; and let the Righteous still hold on their way, and such as have clean hands wax Stronger and Stronger: It is a Weakness unworthy of Saints, not to carry as those who have laid their Account with the Cross, a Reckoning with Flesh and Blood (always Inculcating that Carnal Doctrine, *spare thy self*) is very unwilling to make.

We still think there is a way (because we would have it so, and often make a way where he hath made none) to shift these hard sayings, and shun these heavy things; and yet come at Heaven: We Fansie a Possibility to pass thorow the World with the Worlds good will, and be Religious too. But this is to be wise above what is written: The Devil must first cease to Lie, and Murther and way-lay them that are going to Heaven; and the Enmitie between the Seed of the Woman and the Seed of the Serpent, must first be done away, or changed into perfect Amitie, (which shall never be) before that day Dawn, that the Traveller to Heaven needs not lay his Reckoning to meet with trouble in the way. But passing the general account, that the wickeds hatred against God is so perfect, as they hate his Image and Picture, in his Children; Yea they like not the Godliness (if I may call it so) of a Hypocrite, but hate it; which they do, (what ever they pretend) not for the evil that is under it, but for the good that appears in it: As Lions are said to have so perfect a hatred at Man, as they will tear the Picture, because of the Resemblance it hath to a living Man: Neither shall I insist upon this cause of Hatred against the Students of Holiness, that there is a light in a Christians Life, who walks as a Child of Light, which discovers the Spots of the Prosane World about him; and with that Light there is a heat also, which Scorches and Troubles their Conscience; and therefore they cannot endure them, but take all Opportunities, to deal with them as Persons come to Torment them before the time, by their Shining and Burning. Besides these general and unfailing Considerations, which ought to Fortify us in a Resolution to make ready for the worse the World can do; there is somewhat peculiar in our Lot, which should make us Resolve and Determine not only to suffer, but to have a Mixture of Gall and Worm-wood in our Cup, wherewith Saints are but at some special times Exercised: There is a *must be now*, for *all who will Live Godly in Christ Jesus to suffer Persecution*. And it were a madness to Entertain other Thoughts, since our time is a time of Defection

and

and shameful Apostasy, which hath ever been found a time of hot persecution. This hath been ever observed to be the Practice of Apostats, to hate as hell, and to handle as the worst of Men, such as Stand fast, fixed in owning that Cause of God, which they have relinquished: A Man, who resolves to keep a Conscience void of offence towards GOD, must take his Life in his hand, and be in readiness to part with it when his Lot is to Live in a time and place, where there is power in their Hand, who have made shipwrack of Faith and of a good Conscience. For as Apostacy is the special sin of Devils, and as Satan the great Apostat hates all who sets their Faces Heavenward, and are Servants of that GOD and seekers of that Blessedness, from which he for his Apostacy is Everlastingly banished; so whomsoever he withdraws from the ways of the Lord, and draws with him into the guilt of Apostacy, he drives them on also to the same sin of persecuting those who hold on their way, and who adhere to those precious Truths which they have forsaken, and are Followers of GOD as dear Children: And these two have so near and Native a Connexion together, as he doth not only drive, without any Difficulty those, over whom for their Apostasie he hath obtained a Sole Soveraignity and Dominion, into these desperat and damnable Courses of persecuting the Truth, which they have forsaken and the Professors thereof, who hold fast his Name: But which is more strange and sad, and should alarum every Man into a Watchfulness against the very first and smallest-like degrees of Defection from the good old ways of God. It is observed, that let a Man, though found in the main, slip from one degree of his Zeal and Integrity, though it were but in Omission to stand up for the Defence of the Gospel, when the assaultings of Adversaries makes it duty; much more if there be a doing of any thing, which will give the Enemies of the work of GOD the least advantage, he forthwith slides, also ere he be aware, into a censuring, despising, contemning (if it stop here and go no further, it is well) of his Brethren, whom he cannot carrie alongs with him, and becomes frequently more active and industrious to draw them, whom he hath in so far left his length, then he is observed to be active in strengthning the things that remain, and are ready to die amongst a people in a Declining time.

Now these things are so plain in our case, as it were Superfluous for me to make them more plain. Need I tell you, in whose hand the power is, or of what Spirit and Principles these Men are, after all the Desolation they have made amongst you? Neither are they yet at an end; and therefore you would be preparing for new Assaults, and laying in provision against the evil day. O Blessed shall the Man be, who in this Dismal day, shall not be offended in him, but shall endure to the End. Lay your Account therefore with

the worst, that Violence and enmity armed with power, and enflamed to the height of Revenge can make you Suffer, for withstanding this course of iniquity now carried on by all means and methods in the Nation. This Fore-sight and providence will be our wisdom; for when we have done so, we will not be amazed, when that comes to pass, we had Resolved before Hand to meet with, or put out of our posture when these things do emerge, with which we had laid our reckoning.

But, *Dear Friends*, for fixing your selves into a firmness of Resolution to hold out and hold on, though it should come to a resisting unto blood, after you are Robbed and spoiled of your Goods, Consider that there is nothing in all these fires and waters, you have to pass thorow, in all these dangers and deaths, which are before you; in all these Trials, in all these hazards, nay in all these Hells that are betwixt you and Heaven, which can prevail with a Soul that knows in whom he hath believed, or perswade him to cast the blessed Bargain, or go back from his Master, and walk no more with him. *Whither shall we go from thee, for thou hast the words of Eternal Life?* was the Disciples deliberate and warm Answer to that Heart-moving question, *Will ye also leave me?* Leave thee LORD? Leave thee who will, we are for ever tied to an Attendance upon thee, and a continuance with thee, both by choice and by the Chain of our advantage; That Eternal Life which is in thee, and is to be had by abiding with thee, Arrests us with a pleasant Violence to wait upon thee, while we must forsake all in following thee, and be forsaken of all.

But *Secondly*, let us Exercise Spiritual reason, and Reckon right, and we will perceive, there is much of present and Real Advantage to be found in, and Reaped from the Worlds hatred: and the greatest heat of Persecution; *who is he that will harm you, if ye be followers of that which is good?* is a Question that puts it out of question, they cannot be harmed even when hurt, and therefore it is immediatly added, 1 *Pet.* 3. 14. *But, and if ye Suffer for Righteousness Sake, happy are ye &c.* It is true, there are none to whom moe Injuries are done, than to the poor Persecuted people of God; For as Men, they are not only Born to trouble, but as Christains they are Born again unto trouble and appointed thereunto: But it is as true, that there are none who are so little injured by injuries; For they get Meat out of the Eater, *all these things work together for their good.* For *First*, Hereby the Saints are kept in a Right Temper towards the World and the things thereof; whereas if they meet with kind usage in it and from it, they would take too well with it, and sit down short of Heaven, and forget to say, *Arise let us go hence, for this is not the place of our rest:* there remains an unrenewed part in the Saints, which would agree too well,

and

and comply with the Courſes and Cuſtoms of the World; and therefore it is their ſpecial advantage to be driven off from it by being Diſtreſſed by it; this bitter portion, which the World prepares for the people of the Lord, and puts all the Gall and wormwood in it they can, to make it deadly Poiſon, when drunk down and digeſted by Faith and patience, diſſipats and diſcuſſes theſe ill humors, which did weaken the vitals of Religion, and brought a Conſumption upon the inward Man; and ſo proves a Soveraign Antidot to drive out that poiſon, which would have killed the Soul, if not purged out. And as it ſerves for diſſolving that Union between the Saints and the World, ſo *Secondly*, it knits them the more cloſely to him, who hath choſen them out of the World; For when they find themſelves dealt with as ſtrangers and Pilgrims in the Earth, expoſed to all manner of hurt and hardſhip, they then are in earneſt in ſeeking that Satisfaction in GOD, which they miſs in this howling wilderneſs of Sorrow; and as they never ſeek it ſo earneſtly and ardently, as at ſuch a time; ſo they never ſo readily find it, that they may have a proof that their own portion is far enough, and can ſtill afford them Royal Dainties; and ſo ſit down ſatisfied with the Enjoyment of GOD, even their own GOD, and ſing amidſt all wants and Miſeries, *The lines are fallen to us in pleaſant places.*

The Reaſon then why the People of GOD are often in ſo much heavyneſs, and frequently hunted and harraſſed with trouble and Tentations, is, that they may be hunted by the Worlds hatred and evil Handling of them, out of the World, Home to Heaven; that ſince they ſee what they have to Expect here, they may gird up the Loins of their mind, and ſet their Affections on things that are above, where Chriſt is and their Treaſure: And hence it is ſaid, *When the Scourge Slayeth ſuddenly, he laugheth at the Tryal of the Innocent*; which is not for want of affection, being afflicted in all their Afflictions; but if I may ſay ſo, beſides that he means them not to command a Calm in the greateſt Storm, and to have a Conſort of moſt ſweet Muſick in their Soul, amidſt all their miſeries, who have an Intereſt in him as their GOD, he rejoiceth to think how the happineſs of his people is promoved by their preſſures and perſecutions; and how much their perſecuters are befooled, who contrar to their purpoſe contribute their Service to the Saints, whom in their rage they intend to Ruin. All men of reaſon have Judged the Muſtering and marching of this Hoſt againſt you, a high tranſport of Malice and Madneſs; in the time you mourn, and the Enemies laugh amongſt themſelves, and the Lord, notwithſtanding he takes pleaſure in the proſperity of his people, he rejoiceth alſo: But why is it ſo? It is ſo, not only in regard of your Adverſaries, at whom he laughs, becauſe he ſees their day is coming, but becauſe he hath ſuch a Complacency

in

in the Soul-prosperity of his people, that Court and Council and all the Nation must be set a work to Scoure the Saints, *the vessels of honour*, that they shine in the Beauty of Holiness, and sing in the begun Fruitions of GOD: And thus by the effects of this fury, this malice and madness of Persecuters, a Company of his poor people, whom they intended *to eat up as Bread*, and to destroy, are made meet to be partakers of the Inheritance of the Saints in light; the place to which neither they who gave the Orders, nor they who obeyed and put them in execution, shall ever be admitted, except they mourn and amend their manners too; for Heaven is not a place for impure and polluted persons; there is nothing that defileth or worketh abomination that can enter in into that City, there is neither Swine nor puddle there.

But to come more particularly to the purpose, and to show and set before you what grounds of strong Consolation you may have, while handled as you are, by the Persecuting Enemy, Consider *first*, That it ought not only to Remove the strangeness, and to allay the Bitterness of your present sad Lot; but also comfort you over it, and while under it, that your sweet *Lord* and *Master* was handled by the World, as you are? *If the World hate you*, saith Christ, *you know that it hated me before it hated you.* And therefore for sweetning your Lot and Supporting you, *Consider him, lest you be wearie and Faint in your minds.* O what weight of Sorrows and Variety of Sufferings did he undergo, both in his Life and at his Death? What Pinches was he put to? What Pressures were upon him? Reproach, Shame, Calumnie, Hatred, Persecution met upon him, to make it appear, *he was a Man of Sorrows*: What allay is this to your Grief, under your pressures and Persecutions, *that your Lord and Master Drank of the same Cup?* he met with much worse handling: Cease then to think strange concerning this Fiery Trial; but rather Rejoyce, in as much as you are partakers of the Sufferings of Christ; this may comfort you, that herein you are conform to your *Lord* and *Master*, *If they have Persecuted me*, says he, *they will also Persecute you.*

But *Secondly*, to make the Consolation strong indeed, Consider that he not only was hated of the world, and persecuted by them, before you were; but he is such a Feeling-head as he still suffers with you: For all the After-sufferings of his Servants do first light upon him; there is never a stroke given to one of his Members upon the Earth, but the Stound of it is felt in Heaven: *Saul, Saul, why persecutest thou me*, being the word of our Glorified Master, puts the matter beyond debate. The quarrel is at him, and he will own it as such, *in as much as you did it unto one of these little ones, you did it unto me*, holds true here: And this is so clear in your Case, as it passeth the parts

of

of your moſt pregnant Adverſaries, to palliat this perſecution with any Colourable pretence, which will hide it from being a plain fighting againſt God. Is it not the purity of their malice and perfection of their hatred againſt Chriſt as King, which puſheth them on, and prompts them to this perſecution? Let them render any other Reaſon for what they have done, if they can. For whento compleat the Revolt of the Nation from its Sworn Subjection and Obedience to *Jeſus Chriſt*, as Supream in his own houſe, they have ſubſtitut another in his place, and have fram'd a Supremacy into a Law, to be the Rule and Standart, according to which our Kings, in all ſucceeding generations, ſhall of Right, King it over the Houſe of GOD, as knowing no Superior, with a more Simple Abſoluteneſs, than the Law of the Nation will permit them to do over the Houſe, Inheritance, Intereſt or concern of the meaneſt Subject in the Kingdom: By which Law our Lord *Jeſus Chriſt* is explicitly exauctorat; he is declared to have neither Houſe, People nor Property in *Scotland*. Let any read over our Late Supremacy, and ſenſe it, and conſider if its loweſt Amount be not this, *We have no King but Ceſar*.

And to make it Emphatickly Expreſſive of this, whereas other Acts of Supremacy (whereby yet our *Lord Jeſus Chriſt* was wronged, and his Royal Prerogative Encroached upon) did ſtill for ſhame leave him the Tittle; and a Supremacy was pretended unto under God, and his Son Chriſt, and a derivation and Conveyance from that Fountain was in words Acknowledged; that the Iniquitie of our Supremacy might be Supream, an abſolute, independent, Arbitrary Dominion is Attributed to our Kings, Setled upon them by Law: And for the more Security, this Power is Declared to be the Intrinſick Right and the inherent Prerogative of the Imperial Crown of the Nation, whereby all Church-matters are Subjected to their Imperial wildom, to do in all theſe as they think fit; and the Management of theſe are ſo ſolely in his *Majeſties* power, that whereas the Council Acts in Civils, in a Subordination to his *Majeſty* according to the Law of the Land, his *Majeſty* may make uſe of what kind of perſons ſo ever he will; paſſing by Parliament or Council, to put all the incontrolable Dictats and Decrees of his *Majeſty's* Wiſdom and good pleaſure concerning Church matters, in Execution; And therefore that we may be no longer in ſuſpence, nor Solicitous about the Senſe of our Supremacy, and that the Church may henceforth know & acknowledge, who is her Lord & undoubted Superior, whoſe it is to give Laws & appoint Officers, to put them in Execution; And that there may be none in Heaven or Earth, to pretend to any part of this power, or partie in this Supremacy, the Name of *GOD and of his Son CHRIST* is omitted in it, and (becauſe mentioned in other Supremacys) muſt be conceived to be deſ- let out of ours. (O! the patience of GOD, that their Names, yea that the

Name of the Nation, where such a wickedness was decreed, is not before this perished from under the Heavens!) It is true, this pleased me best in all that Supremacy, because it was plain dealing, without all cloak or Complement; for now *Jesus Christ* hath neither thing nor Name of Kingly power left him, but is most Explicitly put from the Exercise of his Royal Government; And Church Laws are no more to pass in the old Stile, nor are things as formerly to be done there by vertue of the Authority of this one *Jesus*, who calleth himself a King: But according to the new stile. And so henceforth, Church Laws must bear the *datum* of the *Julian* account. Now our Rulers, having framed this Law, for Hainousness of hatred and height of opposition to the Lords Anointed, whom he hath made King in Zion, beyond the most Supream Supremacies, that ever were framed or moulded into Laws, since GOD made Man upon the Earth, or Satan that he Might destroy the Church, prompted men to Compet with the Mediator and strive with him for state, yea even in it's prodigious shape and feature, beyond what was arrogat by the *Man of sin*; the *Anti-christ*; that *Son of Perdition.*

Our Blessed Lord Jesus, who *hath all his enemies in derision*, stirred up the Spirits of some of his zealous Ambassadors, to *go forth and give a Testimony* against the hainousness of this ulurpation of their Master's Crown and Scepter (which will be their Crown, and which should be now our main question upon which we Act and Suffer, as we expect his Presence and Supportings, either in doing or suffering) and in pursuance of that Commission which they had received from Him, *to Preach in Season and out of Season*, and to negociat a Peace betwixt this Great and Glorious King and poor guilty sinners. Whereupon our Blessed Lord Jesus Christ, tho' *slighted and set at naught* by our Rulers, both to signify his Complacency in the zeal of his Faithful Servants, fir'd into an Holy Fervor for the Prerogative of their Exalted Prince, from the Observation of the Fury, whereby they saw he was oppos'd; and to refute, till more come (O! that is coming, which may and certainly would make their Souls tremble, if thought upon, the Apprehensions of the Righteous Revenges he will take for this Contempt cast upon him, and *when he will return their reproach upon them, by speaking unto them in his wrath, and vexing them in his sore displeasure*) the Folly and Infatuation of that new pretence to his Incommunicable Prerogative Royal, framed into a Law; and that by an Argument easie to be understood by the poorest Lass and Lad in the Nation, *He goeth forth conquering and to conquer*, by the Ministry of these his Despis'd Servants: and thus he reigns as King in the midst of his raging Enemies, and *acts wonderously*; so that to the conviction of all, he *holds the hands of his Servants*, upholds them at his work, and doth from that day *greater things by them, than ever*, in regard of many circumstances, were done in the

Nation

Nation: He makes ſuch Noble and notable Inroads upon *Satan's territories*, and theſe dark places of the Land, where *the prince of darkneſs* had an undiſturbed dominion: as multitudes are made, *in this day of his power*, to follow after and fall in love with Ordinances; diſpenc'd by his own Officers, and flock unto the Standard of their Exalted Prince.

A proof as great as ever was given of his Reigning, and that *his People ſhall be willing in the Day of his power*, though all the Powers of the Earth were on a Conſpiracy againſt him, and abuſed that power to the Fainting of his Followers, and the Frighting of them into a Diſloyal Relinquiſhing of *Jeſus Chriſt*: Which the Adverſary perceiving, and finding that to no purpoſe they had *Crucified Chriſt again, and put him to open ſhame*, by taking his Crown and Scepter from him, and Burying his Supremacy in the Grave, which they had made for it, under the Fabrick of their newly Erected one, and that *in vain they had ſet a Watch to keep the Grave*, and fearing withall that this Reviving of his Work, and Reſurrection of his Cauſe, might prove to them a *Second Errour, worſe by far than the firſt*; Therefore, that Rovers may not be Ruers, and to Fortifie themſelves in the Poſſeſſion of what they had taken by their Law from our *Lord Jeſus Chriſt*, and to prevent his Returning to his Throne, and his Reaſſuming the Exerciſe of his Royal Government (*O let their fear come upon them*, who fear leſt Chriſt ſhould Reign!) an *Hoſt* muſt be gathered, on purpoſe to march into the *Weſt*, as that part of the Nation (O happy and Honourable Cognizance!) where *Jeſus Chriſt* had moſt Remarkably Reign'd, and which ſtill was looked upon by them, as the Kings head-Quarters; whereupon it is Reſolved, that that poor Country ſhall be Invaded, the people in the mean time, (having behaved themſelves as peaceably as any part of the Nation, being Amazed at the Rumour of this Rage againſt them, and the Reſolution taken to pour-in upon them ſuch a Company of *Barbar's*, as their Carriage and Cruelty is beyond my Deſcribings) ſent ſome of their Number, *To declare that they were moſt peaceable*, But to bind themſelves to ſuch a Compliance with the courſe of the times, (that is, upon the matter, to co-operat with the workers of Iniquity, and to ſtop Chriſt's Ambaſſadors from delivering their Meſſage, and to *hinder the People from meeting together to hear what he would ſay unto them, by ſuch as he hath cloathed with a Commiſſion, and called to ſpeak in his Name*) was a thing no more in their power (O! let it never be in the power of theſe Abuſers of their power, for hindering the word of the Lord to have a Free Courſe, and to be glorified) but as to the ſecuring of themſelves againſt all theſe groundleſs apprehenſions of an Inſurrection, there was no way ſo proper, no way ſo poſſible, as to ſuffer the Sent Servants of *Jeſus Chriſt*, to preach and perſwade the things belonging to the Kingdom of GOD.

But this seemed so insufferable, and such a plain and practical Contradiction to the Supremacy, in its new (O! let it never wax old ; *Overturn O Lord, overturn, overturn, till he come whose right it is* !) elevation, as the same Real and practical Return was given to it, which *Pharaoh* gave to that Request *Exod.* 5. 1: *Thus saith the Lord God of Israel, let my People go, that they may hold a Feast to me in the Wilderness?* And *verse* 2. *Pharaoh said, who is the Lord, that I should obey his voice, to let Israel go? I know not the Lord, neither will I let Isreal go*, I say, the thing sought on the behalf of that poor people, seems to be of a piece with that of *Moses* and *Aaron*; For it was this upon the matter, If you have taken all the Houses of God in Possession, If you have driven *Jesus Christ* out of all the Cities of the Nation; Yet will you leave him, will ye allow him some place in the open Fields to meet with his Followers in? will you suffer him and his to hold their Assemblies in the wilderness, in some Mos or Mountain? No, that may not be heard, it hath a hatefulness in it, as implying a proper and peculiar Soveraignity still ascribed unto *Jesus Christ* as *King*, inconsistent with and subversive of our New Supremacy. And therefore nothing is now heard, but *Muster and March*:

And thus an host is rais'd with as great Solemnity and celerity, with as great pomp and parad of *Artillery, &c.* to invade that poor peaceable Company, as if the Land had been invaded by the most Formidable and Furious Foreign Enemy; and impower'd withal to do and act at that rate of violence, as the Actors of all imaginable mischiefs are secured by Law from all Fear of Future hazard, for whatever violence they commit, or wickedness they can perpetrat, if they have but the wit to say in their own defence, *It was done to Answer the end of that Expedition, and for his Majesty's Service, against those who profess Subjection to another in Soul-concerns.*

Now as there was never an Act of Supremacy so Explicitly in all points opposite to the Kingly power of our *Lord Jesus Christ*, as this late one of ours (an Act only defineable by it's own wickedness, for this is that Supremacy;) so besides the Stupendnous unreasonableness of this Course without a Parallel, for a Magistrate to Run upon and Ruine his own peaceable Subjects, without a Provocation on their part, or the least ground in Law to Justifie the Cruelty of this Procedure on his part; besides this, I say, no Man, who doth Narrowly look into the matter, and consider the quarrell, but he must see it, he must say it, that, *since GOD made Man upon the Earth, since Souldiers were Mustered and marched under Colours and Command, never was there an Army Raised, or an Host put so formally to March up with Displaied Banners against Christ, as King*; for this is the Summe, Substance and Soul of all that can be said, as the Genuine import of this Expedition; *Christ*

Jesus

Jeſus; from whom we have taken the Crown by Law, is yet like to keep ſome Poſſeſſion of the Nation; come therefore let us march into the Fields; And ſince he calls himſelf a King, and will trouble us with Conventicles and Field meetings, and ſince his Followers and theſe who Flock unto him, Affirm him both to be a King and Captain, yea that King *againſt whom there is no riſing up*, becauſe he is the *Lord of Hoſts*, let him meet us in the Fields, and maintain his Title, and vindicat his Prerogative; For as we have *no King but Ceſar*, ſo this is our Quarrel: And if he will not draw out and draw up, if he will not meaſure Swords with us, then as we have taken his Houſe in poſſeſſion, ſo we ſhall fall on, and by the ſtrong hand take the Houſes of all into Poſſeſſion, who will not Renounce their Dependance upon him as Soveraign and Supream, and ſhut them out, either to die in the Fields with him, or ſtob or ſtarve them in their Houſes, who will not applaud our having taken his Houſe into Poſſeſſion. My ſoul trembles to give the obvious Senſe of thoſe our Rulers Proceedings; Nor dare I give my pen it's juſt Libertie to unbowel this Courſe, and lay open the Blaſphemies wherewith it is big even to a burſting: Neither is it neceſſary for me, for every one who doth not ſhut his own Eyes, muſt ſee; that hatred againſt Chriſt and the coming of his Kingdom, expreſſed in this Expedition, which he cannot, he dare not, without horrour and amazement expreſs: Who can ſuffer himſelf to Reſolve the practice of Rulers (who have bound their Souls to Obedience, fidelity and Loyalty to Chriſt as King, under the penalty of the Forfeiture of their ImmortalSouls) into this, which is it's Native and neceſſar ſenſe: *We are now wearied of the Government of* JESUSCHRIST: *It is a Yoak we cannot bear, we will not bear, we are Reſolved once for all, to burſt theſe his bands, and caſt away theſe his cords from us: We are wearied of this his Church Juriſdiction: Let him be gone therefore out of our borders: Let his Name as King and Soveraign be no more in Remembrance: We have Set up another in his place, and have Soudered into a Sameneſs his Crown, with the Imperial Crown of the Nation, and have Settled that upon the Head of our King, and whoſoever ſhall Succeed him; (the moſt dangerous and deadly Decree, that ever was made for that Succeſſion) So that now, all his Old pretences to a Royal Prerogative amongſt us for the future are cut off; Or if he will Claim any intereſt, Notwithſtanding of this our Law; let him now appear to try the Juſtice of his Title and Pretence by the Sword: We are now drawn into the fields, to maintain what we have done: Where is he? if his Followers meet together to Oppoſe us, we have what we would, for then we will make a Breakfaſt of them: And if not, we ſhall put all who will not bow before the* Dagon *of our New Erected Supremacy, once for all and for ever out of caſe to appear afterward: For this end have we gathered our Hoſt: For this end do we March: Fall on,* Red-ſhanks:

Fear not, have not we bid you: You *are pitched upon as the most Qualified Souldiers for this Expedition againſt the Mediator, (whom we have Denied to be a Monarch) and proper inſtruments for our Purpoſe, For we know you well to be ſuch as theſe muſt be, who will do Our buſineſs, even men who Fear not GOD nor Regard not men; March therefore,* Right Truſtee and well beloved Saracens, *ye who call not upon the Lord (and ſo are only fit to be at Our call and bidding) and eat up his People in the Weſt who call upon him, as Bread: Make theſe the Mediators Subjects Smart for it; and either bring them to bind themſelves no more to Own Him nor his Ambaſſadours; Or leave ſuch Monuments of Your Savage cruelty behind You, as will anſwer the keenneſs againſt Chriſt, of thoſe who Send you in this Expedition, we have Secured you againſt all Hazard (Hell excepted; and we know, you no more Fear that, than we do) of Future danger or purſute, for what Deſtruction you bring upon theſe againſt whom we Send you, only Deſtroy!*

Moſt dear Brethren, what miſeries you have endured by the Barbaritie of theſe Monſters, let looſe upon you, are the matter of Amazement, Mourning and Lamentation to all, who in every place call upon the Name of Jeſus Chriſt our Lord, both theirs and yours, to whoſe Ears the report of your Sufferings is come. But amidſt all theſe Calamities and Cruelties, you are not without comfort: O what a Cordial may this be, to Remember and conſider, both who ſuffers with you, and for whoſe Sake you ſuffer theſe things! You cannot conſider this, but it will comfort your over your loſs: When this is laid to heart, you will not ſo much bemoan the loſs of what is Robbed from you, as you will Bleſs that ever *you had any thing to loſe for his Sake, who Saved you when ye were loſt*: You will then wonder at the Honour, *and rejoice that you are counted worthy to Suffer theſe things for his Sake,* who for your Sake ſuffered far other things: You will take joyfully the Spoiling of your goods for him, *who for your Sakes became Poor, that you through his Poverty might be made Rich*: O what will not be eaſie and Sweet to ſuffer for that ſweet Names Sake, which is as an Ointment poured forth, by the by the Savour whereof, your dead Souls have been Quickned, and your Drooping and Deſponding Spirits Revived, Cheered and Comforted! Conſider then, ſince Chriſt your King, your Captain and Saviour, neither did, nor does Eſcape the Worlds malice and perſecution; and ſince he was hated and handled as the worſt of men, and now again in the worſt of times, is ſo dealt with; if it be not reaſonable, that we ſhould provide for the like, and Reſolve to go through the many Tribulations, which may befall us in his Company, and for his ſake: If we intend to follow him to the place of Fruition, we muſt go that way, which he hath paved before us; it cannot be avoided; Yea, how incongruous were it, if we could? How Unſuteable

suteable were it? That the Lord and Master should meet with so much Suffering, for the Servants sake, and Rejoice amidst it all, as knowing he should see a Seed, and have this Recompence an satisfaction for all the travel of his Soul, that the souls of his Servants should reap the advantage of what he underwent for them: That he should be beaten for the Servants sake, that through his stripes the Servants might be healed; and the Servants to be always savoured, and applauded in that World, which had put the Master to shame and Suffering, while he was Negociating his Servants business? And as he hid not his Face from shame and spitting for their sake; so he laid down his Life upon their interest.

Were it seemly, that he who *Bore their Burdens*, should wade and Swim thorow Seas of Sorrows, and they sail in streams of pleasure? That he should *be Crowned with Thorns*, to purchase them an immortal Crown, and they Crowned with Roses? That he should be hunted, and had *not where to lay his Head*, that he might by being handled so, purchase a Kingdom to his followers: That he should go thorow death, and such a death, and be laid in the Grave, that he might have access to go and prepare a place for them, and take Possession of the Undefiled Inheritance, as their common Head and *Trustee*, in whom and with whom they now sit in Heavenly places; and they dwell at ease in their own House? Truely, to say nothing of the After-Glory (for who can say what it is, since it is above Apprehensions? Only this is sure, *That they who Suffer with him, shall also Reign with him*) if there were no more than the present sharing and partaking in his Sufferings, it were honour enough; O how much above all Regal Dignitie is it! And how incomparable beyond the fancied honour of a Diadem, to be Crowned with Thorns for Christ's Sake! There is an Inherent Glory for Suffering in Christ, beyond all the Ambition of the World, after that painted and putrid Glistering Bubble, with the Glancing whereof vain Men are so much taken up. If this were kept in the view of the Soul, what strength would it furnish? What support would it supply the Spirit of a Sufferer for Christ with? But, *dear Friends*, the word of your Testimony and Patience hath somewhat of a Precious Peculiaritie in it, not only in Regard that it is the presently opposed Truth, you are Persecuted for, and so must be sweet because seasonable; but the Word of your Testimony, and that Truth, for owning of which, *you are put to Suffer the loss of all things*, is that very Truth, for which Christ himself Suffered as a Martyr: viz *That he was a King*: This Question is put to day unto his Followers, with greater contempt than *Pilat* put it, *What, and is Jesus a King then?* O Noble Cause! O who would not Rejoyce to enter the Lists of Contradiction with these his Enemies, and have once an Opportunity, to say, *Yea, he is a King, and will be a King, when*

you

you are gone, and will prove himself higher than the Kings of the Earth, by Rescinding your Supremacy, that Idol of his Indignation, and object of his Revenge! O what ambition should this Raise in the Soul of every Saint? what Patience in Tribulation should this Produce? what holy Courage? what humble boasting? what Triumphing and Rejoycing to be offered up a Sacrifice upon the Interest of this Kings Crown? Can you consider, that your present Sufferings, and Losses are a Seal to that great Truth, which Christ Sealed with his Blood, and not blush at the honour, and Bless him for ever, that now the Source, Rise and conduct of the Rulers Procedure against you, and their barbarous cruelty, give you not only confidence to pour out your heart before him, and present your case and cause in this general, *For thy sake we are killed all the day long, we are counted as sheep for the Slaughter*; But more particularly, when you can sist your selves before him, and sob out your sorrows in these words; *O a Truth Lord, against thy Holy Child Jesus, whom thou hast Anointed, are all these gathered together, and it is for our anointing of him, as thy Anointed, and refusing to be on that Conspiracy, that we are thus used*: I know not what can give ground of gladness in a Mans life, or what can be cause of gloriation in death, if Resisting unto blood upon such a quarrell, and not loving a Mans Life unto death in such a cause, will not give ground for it?

Beloved Friends, and *much Honoured Sufferers for Christ*, you know since you are taught of GOD, that the way to overcome all trouble here, and to carry as becometh Saints under it, is to look above it, and beyond it; above it, to the high and Supreme Hand that sends it, and disposeth of it, so as it may subserve your great Interest; for in despight of the malice and madness of all inferior Agents, all these dire and dreadful things shall together with him, who worketh mightily in his people and for them, work together for your good; and beyond it, and above it, to the end of it, and the Recompence of Reward following after it: This is the way to profit by pressures, to be gainers in all Losses; This is the ground of sweet peace, and serenitie of mind, amidst all trouble; and the solid Foundation for patience of Spirit: For, he is only in a capacitie to possess his Spirit in patience, whose spirit hath Received these impressions, without which the soul will be still disquieted: Trouble will still toss it, as a ball in a large place, and it will prove Unstable as water. I suppose since you are Saints, and so must have some impressions of the absolute Soveraignity of GOD, that though in your searchings, you could not find out, or fix upon the cause of his Contending with you thus; yet you would either be silent, or say, *It is the Lord, Let him do unto us what seemeth him good*: And if he have no pleasure in our living, and dwelling in our little Hutts, and Houses; But will drive us thence,

the

the will of the Lord be done. But not to inſiſt on this, which yet you will grant to be infinitly Rational, (*For who hath enioined him his Way? or who may ſay unto him, what doeſt thou?*) there is ſufficient to keep you and me, and the Chriſtians of this generation from fretting, and ſaying (*While in the fire, and while the Rod of the Wicked reſt upon your lot, and theſe plowers plow upon your back, and make their Furrows longer and deeper, than all theſe plowers, which went before them did*: O when will GOD Looſe the Plough, *by cutting aſunder the cords of the Wicked*, and *confounding and turning them all back that hate you? He is the Lord, who will haſten it in his time*, to ſhew that he is Righteous: Let us weep for what we have done; And wait and hope for what he will do) *Why are we thus?* Surely a ſight of our ſin would make us wonder that we are not worſe: Yea admire his Goodneſs, who will be at all this pains about us, to heal us of theſe mortal Diſeaſes whereof our Immmortal ſouls *are ſick even unto death*: I am ſure, that the Crimſon dye of our crying iniquities will curb our impatience, and cure us of that evil of quarrelling with him, becauſe of our Sufferings. Conſider therefore, however you ſuffer very Unjuſtly from men, againſt whom you have done nothing juſt to procure their indignation; yet, if you look within you, and lift up your Eyes above you, and conſider how the cry of your Tranſgreſſions is come up into his Ear, you will be conſtrained, not only to Juſtifie him, in this ſeeming Severitie, but to confeſs, from clearneſs and Conviction, you are *puniſhed leſſe than your Iniquities Deſerve*: And that *it is of the Lords Merey ye are not conſumed, becauſe his Compaſſions Fail not.*

Hence is it, that when the Apoſtle *Peter* hath been ſpeaking of the *fiery Tryal*, 1 *Pet.* 4. 12, 13, 14, 15, 16. (which this day is your caſe) and hath been encouraging and comforting them to a patient Enduring (while ſcorch'd by theſe flames) by many noble arguments; yet when he looks upon theſe heavy afflictions as coming from God, he calls them *ver.* 17. *Judgments*: Intimating thereby, that his precious and peculiar people, how upright and innocent ſoever as to men; yet they are guilty before God *the Righteous Judge*: and that they muſt acknowledge when they Siſt themſelves in his ſight, that whatever they ſuffer is the Fruit of their own doings, and that by their provocations they have procured theſe things, and rewarded all thoſe Evils unto their own Souls, by not walking worthy of him, nor before him to all-pleaſing. If his People by their multiplied and manifold ſins, did not extort (if I may ſay ſo) ſtrokes out of his hand, He, who doth not afflict willingly, nor grieve the Children of Men, but *hath pleaſure in the proſperity of his people*, would not ſo often take the Rod in his hand, or would ſoon caſt it into the fire: For he doth not love to laſh beyond neceſſity; and therefore when he hath performed his whole work upon Mount Zion, he caſts the Rod into the Fire, and puniſheth the

Fruit of the Stout heart of his and his people's Enemies, and the glory of their high looks. The Saints you know, *Brethren*, how gracious and grown so ever, they are but Children, and therefore must be under chastisement: The best of them are given to many childish toyes, and not a Few of them (in whom the root of the matter may be, yea will be found) are so far from abiding with God in their callings, and from adorning the Doctrine of God the Saviour, that so, *Men, by Seeing their good works, may glorifie their Father which is in Heaven*: that there is a grosness in their way, their iniquity is often found upon the skirts of their garments, and their spots are so unlike the Spots of the people of God, and Persons made Partakers of the Divine Nature, that because of these the mouths of Enemies are opened to blaspheme the Name of God, and reproach the Blessed Profession. But setting these aside, alas! how do they who escape such gross pollutions, yea often trifle in the matter of communion with God? how Formal and Luckwarm in their Addresses; So that *he who seeks the heart, and will be worshipped in Spirit and in Truth* misseth their Soul in their Service. How seldom are they in Heaven? How little dwelling upon the thoughts of Jesus Christ, and the great Salvation purchassed by him, on purpose to have him precious in the Soul's Esteem, and endea'd according to his infinit preferableness to all other things, unto the heart? How few Serious Designs? And how little Solid Endeavours to be like him, and to have every thought of the heart brought in captivity to his obedience? How little meditation upon the Glory to be revealed, till the heart be ravished, and transported into admiration at it's inconceivable greatness and infinit goodness? How seldom in Soliloquies with him?

Whence, alas! it comes to pass, *That Men, having through carnality of Converse with other things, disframed their heart from duties, do not pray and jest with the same Seriousnesse, but there is more of their Soul in a vain Sport, than in Prayer; which when rightly performed, is the pouring out of the heart to GOD, and the wringing of the Man's Suits thorow his Soul, carrying the affections thereof with it. Nay, what of desire and love to the world and the things thereof? What lusting and longing after the things of this Life? What stretching (even to the dislocation of the Soul, and putting it out of Case for a Converse with GOD, wherein the Soul of Religion lyeth) what grasping to get a grip of these things, which when got hold of, can neither be held nor make happy? What wrestling? What strugling? What striving to get on a load of thick clay, whereby the Soul of him who is thus loaded, is put often out of case for Following hard after GOD, and so running as he may obtain? How are they often Swallowed up in the cares of this Life? With what complacency do they frequently sink themselves in the dunghill of this World, into the Inconsideration and Oblivion of the other World, and their Eternal Interest? How are they hurried with their passions? How puffed up with pride? How unmortified*

mortified to the Delight of the Sons of Men? *How irregular in their motions? which ſhews the Irreligiouſneſs of their Mindings. Alas! their love and hatred (which gives the beſt account of a Chriſtian) do ſeldom run in the right channel, or are rarely terminate upon the proper Objects; or when it falls ſo out that their Face is in the right airth, yet how ſlow is their motion in Following their Look? How anguid are their pantings? What Liſeleſſneſs? What Liſtleſſneſs appears in their purſuings? Yea, how quickly do they ſit up, or turn aſide out of the way of Following the LORD fully? But who can reckon theſe things up in order? Alas! that which is wanting to fill up the juſt Import of exerciſing our Selves to Godlineſs, can not be numbered!* And therefore, ſeing theſe things are to be found with his people, muſt he not viſit their Transgreſſions with the Rod, and their Iniquities with ſtripes, and that becauſe he will not take his loving kindneſs from them, nor ſuffer his Faithfulneſs to fail: It is needful, that they be often in the fire, for burning away their Droſs, and in the water for waſhing off their defilements; yea their propenſion to depart from him, and to pollute themſelves in the Puddle, preacheth, in order to the prevention of this, the Neceſſity of keeping his people all ways under the Rod, though not always under the Stroke of it: for then the Spirits ſhould faill before him, and the Souls that he hath made. Conſider therefore, *dear Friends*, the procuring cauſe of this deep diſtreſs, and if we be Impartial in the ſearch, *we will find an accurſed thing with us*, and this will provoke us to do the greateſt haſte firſt, which is, the taking Vengeance on our own Inventions againſt him; and impoſe the Neceſſity upon us, *to turn away from the evil of our ways, that he may turn from the fierceneſs of his Anger:* Let us, even in the midſt of our trouble, riſe up above the thoughts, and Conſideration of lower Agents and Inſtruments of our Suffering, which are the Devil and the World, who are his *Truſties*, and Acted by him, in the work of Perſecution, *Rev.* 2. 10. (For it is not ſuteable for Saints nor ſafe for them to dwell long there) and take a view of our own guilt, that our being puniſhed as our Congregations have heard, may preach unto us the Doctrine of the evil of Sin, and make us inſtead of our *woe's me's* for other things, cry out, *woe unto us that we have ſinned*? Our not walking as became the Goſpel, if thought upon, will put us in the Pœnitents poſture, (and ſurely he is out of his poſtore this day, who is not in that poſture, and till we be in it, in vain do we expect, to hear him ſay that word, *as ye were*) which is *a looking unto him whom we have Pierced*, and a weeping: And it is in order to the Producing of theſe Noble, and Neceſſar Effects, that there is *a muſt be* for Judgement it's beginning at the Houſe of GOD.

I cannot in theſe few Pages, follow this matter at any length; but let this abrupt hint put you to the work of ſearching, and Exerciſe of Godly

Sorrow

ſorrow; And to make this work both profitable to you, and pleaſant to him, be not jealous of his Love, becauſe of what he hath laid upon your loins: For all this Rough-like dealing and ſeeming Severitie, Bowls of tender mercies Earn over you in theſe Agonies: Love, though the noiſe and ſound of it's Feet be not heard, becauſe of the noiſe of the Enemy, doth both walk and work, in theſe your Sufferings: *As many as I love I rebuke and chaſten*, is the word of him who is Love it ſelf, to them whom he moſt dearly loveth: The principle and the period of all his procedure is Love, even when he laſheth; For this is written on every laſh, *I love ſo well as I will not loſe, I love ſo well as I muſt embrace*; and therefore, by purging I muſt put the Beloved party in caſe to Embrace and be Embraced: *I purpoſe to dwell in them*, and to let them know by my Familiarity, how much I delight in them; and therefore I muſt Cleanſe them from all theſe Idols, and all theſe filthineſſes, which ſeparate betwixt me and them: In a word, as in the Jeweler's Shop and Work-Houſe, there lies, beſides the rough Diamonds, the chieſeſt Jewels, and Richeſt Rings, his cutting Irons, Files and other ſharp pointed Inſtruments, under which they muſt all paſs, and whereby they muſt be poliſhed; ſo in this Life, where he is melting his Gold, to cleanſe it from its droſs, and making up his Jewels, to the end their Beautie may be perfect; Yea, *That they may ſhine in the Beauties of Holineſſe*, they muſt be under his Cuttings, his Carvings and the point of his ſharpeſt Inſtruments: *Whoſoever ſhall be a Crown of Glory in the Hand of the Lord, and a Royal Diadem in the Hand of their GOD, muſt paſſe under the Purgings and poliſhings of his hand*: There are none whom he minds to make Pillars in his Temple to go no more forth, but he works them for the ſelf ſame thing, by making them paſs under his Inſtruments, that ſo they may be made to ſhine as the Sun in the firmament, and put in caſe to ſee GOD, when made like him:

But beſides that his purpoſe of having them in his company for ever, puts him to be at the pains of making them meet, even by the things that they ſuffer, (as the mean which he Graciouſly and wiſely uſeth and ordereth for that end) *to be Partakers of the Inheritance of the Saints in Light*: as is clear, comparing *Coloſſ.* 1. 11. with 12. he minds to be Familiar with them here alſo, and admit them ſometime, while in the way, *and in the Wilderneſs, to Eat Manna*, and to feaſt their Souls in the begun Fruitions of God; and therefore to commend and endear this Life unto them, he makes the World *mingle a Cup of Gall and Wormwood, and put it in their hand*, and hold it to their head, he beats them off from the World, that would wrong them, in into his own Boſome; O Bleſſed Repoſe! the place indeed, where the weary find reſt and Refreſhing.

But here I muſt be abrupt, and leave the matter to be dilated and dwelt upon

upon by you in your Meditation: Only let me ſay, that the ſerious minding of theſe things would not only prove a happy diverſion, and prevent the Frerings of your mind, by an unprofitable poreing upon your fiery Affliction; But, it would be the certain way *to give you meet out of this exile*: Your mind would not only be kep't from being gangrened into impatience, and galled with the load which lyes upon your Loins; But you would be made glad and comforted over all your ſorrows, and ſufferings, by beholding the end of the Lord, and the gracious deſign he is driving about you, which is to make you up for ever, by being thus undone: And to order theſe light afflictions, which are but for a Moment, ſo as they ſhall work for you a far more Exceeding, and eternal weight of Glory. *This is that wheel within all theſe wheels*; And this is his purpoſe towards you, the thoughts of whoſe heart take place in all Generations: Theſe things are upon his Heart, and he cannot miſs what he aims at, and therefore you cannot be miſerable, amidſt all the miſeries you ſuffer for them; who caſt iniquity upon you, and in wrath hate you: Nay therefore you cannot miſs to be happy, amidſt all theſe, for he hath bleſſed you, and you ſhall be ſo.

But, *Dear Friends*, Beſides this general Conſideration of your ſin and mine, which is neceſſary for our profiting by every touch of his hand, ſuffer me to ſuggeſt the neceſſity of a particular Enquiry: For, *When ever the Lord doth purſue a Church or a Land, with ſuch a Church deſolating and Land-deſtroying ſtroke, as we have been under theſe ſo many years (though wickedneſs and violence in this aſſault upon you, is come to ſuch a prodigious height, as it is a Surpriſe and matter of aſtoniſhment to all who look on; nay I am perſwaded, if not many years ago it had been told theſe who have given the Orders, that they would do what now they both do and defend, they would have given* Hazael's *Anſwer*) *he is then particularly pointing at ſome high and publick* Provocation, *which his Soul hates, wherein that Church and Nation is involved, and whereby they have made themſelves deeply guilty. There is ſome* accurſed thing *amongſt the People and Church, when he breaks down what he had built, and gives up the dearly beloved of his Soul into the hands of her Enemies: (which is our preſent condition) And when it is thus, It is high time to awake out of Sleep, and to conſider what this is, and to enquire and accompliſh a diligent Search for finding that out for which his anger is fallen upon them, leſt God both Search out the Iniquity of that people, till he find none; and Search out the Iniquity of their refuſing to Search, and then Sweep them away as a generation of his wrath, and ſeparate them for evil, as* thoſe in whom his Soul hath no pleaſure: *Nay, that which will certainly make a Generation, a Generation of his wrath, and cauſe him heap miſchiefs upon them, and ſpend his arrows upon them; is, when after ſuch a Fire is kendled, as threatens the Conſumption of all with its flame, Men are not awaked to enquire*, what meaneth the

heat of this great anger? *O! when they are so unfaithful, as either to be silent, when they see it, or are so Oraculous in their hintings at the guilt (instead of acquitting themselves faithfully to GOD, and so affectionately to the Souls of the unconcerned, as to point it forth, and be so plain, as they may thereby cause them to know their abominations) as if they design'd not to be understood. I grant, Men may mistake in assigning Causes; and happy is that Land which hath these among them in such a day,* to whom the mouth of the Lord hath spoken, that they may declare it, for what the Land perisheth. *And yet, if we will Search the Scriptures, and consult the Records of the Church in her several periods, we will find, that publick Church-desolating Judgements, had ever the guilt of that people so evidently engraven on them, as he who did run might have read it; so that the Dispensation seemed to cry every one into the Consideration of the clearly procuring provocation, and say,* O generation see the word of the Lord! *When he executs the Judgment written, then he clothes his Word with such a visible Garment, as the man of Wisdom must Read his Name of Righteousnesse upon his Rod, and the Guilt of that People whom he so punisheth.*

All of us therefore are called to a serious Consideration of the causes of God's displeasure, drawn out to such a length, and arisen to such a height against us: What then doth such a stroak speak? What doth such a Church-mine, after such a *blessed Reformation* (I neither Fear nor blush to call it *blessed*, notwithstanding of an Act Rescissory made to burie it, and the belchings forth of Enemies against it, and all the Blasphemings of that great and good work of GOD by the Adversaries thereof) I say what doth it say to us? I cannot give the answer, in more proper and plain Terms, than in the Prophet *Jeremiah* his words, *Chap.* 22. Where the Question is proposed, v. 8 By all that pass by, *wherefore hath the Lord done this unto this great City?* The answer is given, v. 9. *Because they have forsaken the Covenant of the Lord their God*: Which is this upon the matter, they had made themselves Monsters for sin, and GOD hath made them marvells for Judgment, and set up a Monument to the Commendation of his Righteousnes, over the Ruine of these Covenant-breakers: what means this sad change; that the Lord, *Who rejoiced over us to do us good and to multiply us, is now turned against us*, as if he were *Rejoicing over us to destroy us, and to bring us to nought*? Oh! This his anger with such a Witness doth give a distinct sound! It palpably declares, and plainly proclaims our Defection from God, and Apostacy from him, after we had bound our Souls with an Oath to the contrar: It is not only because we were not answerable to our Covenant-engagements, to study holiness in the Fear of God, and walk like a People Dedicat and Devoted to him, (though such a breach goes always before, and the other follows after) But because we dealt unfaithfully in that Covenant made for Re-

formation

formation in his House; we became lukewarm in the cause, and so the curse of *detestable Neutrality* hath overtaken us: our *Solemn Acknowledgement of sins and Engagements to Duties* were forgotten: Yea we proceeded from one Degree of Unfaithfulness and Unfixedness in our Covenant with the most High, to another, till the whole of that Covenanted Work of Reformation was Surrendered, and put in their power, who have destroyed all, and razed and overturned the blessed Foundations of that Beautiful structure: And this was done, with such a hast and Precipitation; as he was looked upon as a peevish *Ridicule*, who would have advised in that day, to see previously to the Security of Religion, before these were put in power, who were it's known and constant Enemies: And so, what our worthy Fore-fathers (of truly blessed Memory) by their Zeal, their Wisdom, their Courage for GOD, their Valiant contendings for the Truth, their Prayers, their Witnessings, their Sufferings, had by the good Hand of their GOD upon them wrought out for us, and put us in Possession of, we blindly and basely abandoned all; and Suffered our selves to be fooled out of the Cause, and out of our Faithfulness to Christ, with a flourishing of small parcel of good words.

And it is for *this* Iniquitie, that the holy and Righteous Lord pursues us this day: It is for this, that he doth punish us by these very hands, into whose hands we put power, to overturn his work, and left them at Liberty to do so. Now O *Generation, see the Word of the Lord.* It is not my purpose here, to give an account of the several steps of our Defection, or to draw the Lineaments of it's black Visage: that is an undertaking above my pen and parts: let the Lord, with whom is the Residue of the Spirit, find out and Furnish some for it: And O that for my Interest in the Defection, and my Accession to the Cause of God's contending this day with poor *Scotland*, I may obtain Mercy to go Mourning to my Grave! This may be cried out upon as *Treason*: Well if the mentioning of the Land's Treacherous dealing with God be called *Treason*, all my Apologie is, that that makes the Necessity of doing it double, and indispensible Duty. Let me be a Traitor, if that be *Treason*: But I know this may be particularly Bogled at, and Abominat, as if it were the Reviving and Raking again out of the Ashes, wherein they were burnt, and by the Burners designed for ever to ly Buried, of *the Causes of Wrath*: I need say little as to this; But that the *Causes of Wrath* need neither my Patrociny, nor Apologie; they carry alongst their own sad and certain evidence with them: and I Judge many, who did not then see so far, as these *Seers* did, who drew them up, and mourned before the Lord, under the Conviction of the Guilt therein held forth, have since been Convinced to their Cost, that the Secret of the Lord was with these his Servants, and that they stood in his Council: And if any of them be not,

they may be ere all be done. O the Burning of the *Covenant* in *England*, and the *Causes of Wrath in Scotland*, shall certainly be followed with such a fire and fierceness of indignation, as shall make Authors, Actors, Abettors, and Rejoicers thereat, know what it is, to give such an open defiance to the Almighty. A *Covenant* Burnt! and Burnt by Authority! in the sight of Heaven! with such Hell-black Solemnities, where the great God is *Altera pars Contrahens* for *Reformation of Religion according to his word, and Righteousnesse in walking before him*, is such a Sin, as may make every Soul to Tremble, at the fore-thoughts of what God will do, for Vindicating his Glory from that contempt thereby cast upon him.

My present Business is not to address my self by way of Testimony, or Representation to them, who have done such horrid things. Only I wish, that the burning of that City into ashes, where that *Covenant* was burnt, together with that Non-such plague, and War, may make them take warning, ere it be too late, who did this Wickedness: For Alas! All that is come, will be forgotten, when the wrath and Vengeance that is yet coming shall be Executed and mentioned. O *England*, *England*, I Fear, I fear thy Wo hasteneth! the Wrath of GOD is upon the wing against thee, both for Breach of *Covenant*, and wipeing thy mouth, as if thou hadst done nothing amiss! Thou hast stood and seen thy Brothers day: Alas for the day, when others shall stand aloof from thee, for fear of sharing in thy Judgments! O how Unexamplified must the Plague be, wherewith they shall be pursued, whose wickedness hath such a singularity of hainousness in it, on the ground of the Righteousness and Veracity of GOD! The burning of a *Covenant* made with God, is a Sin, which I believe never had precedent or parallel; and I also believe, that the terrible Tempest of the Wrath of GOD, falling from Heaven, and following this guilt, shall for ever Fright men, from following their steps, who for this shall be made Spectacles of his Displeasure, and Documents to the Coming of Christ, what a dreadful and fearful thing it is, for me, taken red-hand in this wickedness, to fall into the hands of the Living God! And as for burning the Causes of Wrath, I grant that wickedness hath a perfect parallel, but of a Tremenduous consequence in *Jehojakim's* practice Recorded *Jer*, 36: 23. Where that Ungodly King (of Unhappie Memory) upon his apprehended Restitution to Freedom, and deliverie from the Judgment of God, pursuing him for his wickedness, is so grated with the Prophets Faithfulness, as he burnt the CAUSES OF WRATH.

Now let it be taken Notice of, how the Anger of the Lord Burnt against this bold Burner: See his Burial and Epitaph *Jer*: 22. 18. 19. But more particularly, see how for this very Consummating Wickedness, he, and his Posterity for ever, are deprived from Crown and Scepter, *Jer*: 36, 30

2 *Chro*: 36. His Brother *Zedekiah*, it is true; was made King for a time; but he alſo continued to do evil in the ſight of the Lord, and broke the Covenant of GOD (though he burnt it not) and then, the Lord Sweeped that Race, for theſe Rebellions againſt him, together with the Throne, off the face of the Earth: Thus the burning of the CAUSES OF WRATH, and the Breach of GOD's *Covenant*, brought down the fire of the Wrath of GOD from Heaven, which conſumed with its flame theſe, who had dared the Almighty after ſuch a manner. As the Kingdom of Iſrael was put to a period and periſhed, becauſe of *Hoſheah* his Breach of *Covenant*; ſo the Throne of *Judah* was Riding poſt the laſt ſtage to Ruine, when it came to the breaking of Covenant, and burning of the Cauſes of Wrath: God would bear with them no longer; But for adding this evil to all the other evils they had done in his ſight, he overturned that *Throne of Iniquity*, and caſt them out of his ſight for ever:

But, *my Friends*, that which we are called to mind, in this day of our Viſitation is, ſeriouſly to recollect our thoughts, and remember, what was our frame in the day, when theſe things were carried on, and done before our Eyes; what were our Fears for the work of God; what were our cares and ſolicitouſneſs about the preſervation of that precious intereſt. I judge you will allow me to ſay it to you that it might have been expected from the *Weſt of Scotland*, in a particular manner; that they would have given ſome Evidences of a peculiar concernedneſs in the intereſt of Chriſt: And for the preſervation of our pure and bleſſed Reformation purged from the plague of Uſurping *Eraſtianiſme*, and its wretched brat *abjured Epiſcopacy*. *Let us call our Selves to the Remembrance of our carriage, in that day: Were we frighted at the Diſmal appearances of theſe dangers, wherewith the work of God was threatned, by incarcerating Some of the moſt Eminently Faithful and Uſeful Inſtruments in that work? Or were we wakened out of our Dream of* halcyon days of Liberty *&c. When the blood of theſe worthies was ſhed? Where are the Evidences of our Love and Loyaltie to Jeſus Chriſt? are they Extant? are they upon Record? Can we ſay in this day, when we are broken in the place of Dragons, and covered as with the ſhadow of Death, that we did neither deal Faintly nor Falſly in his Covenant? Alas! what can we ſay? what ſhould we Say? ſhame and Confuſion of Face belongs to us: A bluſhing ſilence will be a fit Expreſſion, for a ſtupiditie, which we cannot Sufficiently Lament by words, nor make Language of: We were in that day under ſuch an Univerſal Diſtraction, as both did perſuade and procure the Deſolations of this day: We were Fooled into ſuch a Frolick, as in theſe Irreligious Tranſports, we never remembered there was an Intereſt in Chriſt to be Seen to, or Secured in the firſt place, till we ſaw it was Irrecoverably Loſt: And now God is righteous, in Laſhing us by theſe very hands,*

into which we put power to destroy that which we were bound to have preserved, with the Losse of all things, Life it Self not excepted. O for the Spirit of Repentance to be poured out upon all of us that remain! For if we were weeping upon him for pardon, taking Vengeance on our own Inventions, and wrestling with him by Prayer and Supplication; if we were much upon our knees before him, when we are fallen into the Hands of these from whom we are not able to rise up, our Enemies should not stand long upon their Feet, who now tread under Foot his precious Interests and People; For a Saint is a Hercules in genu; *That Foot of Pride come against us should Soon slip, if the slippings of our Feet, and backslidings were mourned over.*

Secondly, My *Dear Friends*, Let me beseech you, without being mistaken, as if I talked to the grief of those whom he hath wounded, seriously to Reflect on your Frame and Carriage afterward; and let us consider, whether we walked mournfully before the Lord, and endeavour'd to make our Sorrow swell to a just proportion with the growing desolation of the Sanctuary, and the growing Defection and grievous Apostacy of the Nation from our Covevenant, and Solemn Evgagements to GOD: For, of whom and from whom might this have been expected, if not of us? We saw the blood of these precious Saints and Martyrs of Jesus, shed! we saw the Frame of our Government dissolv'd and overturn'd! we saw an *Act Rescissory* (the wickedness whereof reached Heaven); we saw Abominable and Abjur'd Episcopacy Re-establish'd by Law, and the Faithful Ministers of Christ driven from their Flocks: thus we saw *Jericho* rebuilt, and so the Nation became a Curse, being so deeply and so deliberatly involv'd into the guilt of open, own'd, avouch'd, and by Law-establish'd *Perjury*. Now what did we in the mean time? Alas we had not the Spirit of the Day in its day! we carried not as knowing the Times, and what the Israel of God ought to have done: But for all that was yet acted and done, Satan had not driven our Apostacy from God the full length he intended; and therefore he still drove on; and remembring well how he had been put to flee often seven ways, before the flaming zeal and holy Fervour of those Worthies, who had wrestled that poor Church into a state of Freedom from an Exotick headship, and the base bondage of *Prelacy*; and how it had come to that amongst us, that Jesus Christ was own'd by all the Authority in the Nation; as Sole and Absolut Soveraign in his own house; and how his Throne, Crown and Scepter had been secured unto him, and that Prerogative, only competent to the Son of GOD, settled upon him by Law, which was a National Declaration, emitted in the Sight of the World, of this Import, *Let him who built the house bear the glory: Let him sit and rule upon his Throne.* Satan, I say, envying that blessed Settlement, which he had found so hurtful to his Kingdom of darkness, and which was the Crown of that poor

Church, whose Reformation in this was beyond all the Churches of Christ I know upon the Earth (though now alas! we may take up this Lamentation over our selves, *the Crown is faln from our head, wo unto us for we have sinned*) to the end the Mountain of Zion might once for all be desolat; and the Foxes, with every beast of prey, be at liberty to walk upon it, prompted Men, having once set them a going in a course of Defection to run to such a height of opposition to the Lord's Anointed, as never since Man was upon the Earth, was there such a *Supremacy* framed into a Law, whereby *Name* and *Thing* of all Kingly power, is plainly and explicitly taken from, and extorted out of the hand of our Blessed Lord Jesus Christ, and given unto, and settled upon the King: (O dangerous and unsettling Settlement!) now the incommunicable *Prerogative* of Him, who is King in *Zion*, and whose Right it is to give Laws to Rule his own Church and House, is alienat, and appended to the Imperial Crown of the Nation; And it is now declared for ever, to be its inherent Right, to dispose of, and do all Church matters, as our King in his Royal wisdom shall think fit: The most manifest, Unmasked, high, and horrid Usurpation of the Throne of Christ, that ever the World saw: And the most down-right Contradiction to that declared Decree *Psal.* 2 That ever was framed or cast into the mould of a Law, or emitted to the view of men. Nay, let any man of Judgment Read our *Supremacy* and that *Psalm*, and he must say one of two; That either this *Supremacy* is meant of Christ (though his Name be not in it, as was above noted) seing it comprehends all that Church-power, and ascribes it unto some one person, without a Competitor, which only belongs to him, whose Throne is set in Zion, by an everlasting Decree: For *his is the Kingdom, his is the power, and his is the glory*; Or he must confess, that it is the most pure, perfect and unparalleled Contradiction to that Decree, that ever the World saw: neither do I Remember any thing so like it, in Sense and Sound, as what is recorded by the Holy Ghost *Isa.* 14. 13. 14. To have been the language of the heart of the King of *Babylon: thou hast said in thy heart* (saith the Holy Ghost) *I will ascend into Heaven: I will exalt my Throne above the stars of GOD: I will sit also upon the mount of the Congregation in the sides of the North: I will ascend above the heights of the Clouds: I will be like the most High*: It was certainly a very congruous and happie Notion to come into a Heathen's Head, that whosoever sets his Throne in the mount of the Congregation, and sits Supreme in the sides of the North, which is the City of the great King who hath there setled his Throne, and set the Ornament of his Beauty in Majesty amongst his Subjects, should also ascend above the height of the Clouds, and be like the most High; But it was an unhappy mistake in him, to think he would set himself down in that Chair of state, and

sit upon that Royal Throne: But to curb this Insolence, and to cure him of this madness, the Lord set him somewhere else; and therefore it is added with an *Emphasis*, declarative of his high indignation against the pride of that petulant Babylonian v. 15. *Yet shalt thou be brought down to Hell to the sides of the pit*: And thus his Majestie became a mocking stock, and the Nations are brought in insulting over him and singing in derision: *How art thou fallen from Heaven, O Lucifer*, &c. O its impossible he can sit long, who sets himself down upon the Mediators Throne! for, the Arm of *Jehovah* shall snatch and hurrie him thence; and he must catch a sore fall, whom the great GOD throws down, in his indignation! *Be wise now therefore, O ye Kings*, &c. is a necessarie Caution here.

But to my purpose: You and I saw all this Perpetrat in our sight; We saw also what ways and methods were taken, to flatter or force us into some Complyance with this Usurpation: How did we behave, while we beheld this *Idol* of *Jealousie* and *Abomination* set in the *Holy place*? did our Eye Affect our heart, to see our Blessed Lord Jesus put to more open shame, in our Land, than ever he had been put to in the Earth? to see the Exalted Prince *Messiah* so formally Divested, and Spoiled of his sole Soveraignity, and that by that very power, and Principally by these very Persons, who had Sworn Fidelity, Subjection and Loyalty to our Lord Jesus Christ as King in his own House: whose alone it is to give Laws to his Church, yea to give the Law to Kings, as Church-Members, if they have that Honour to be Members of his Church: Now, when this Iniquity Reached unto Heaven, were the Rendings of the Cauls of our hearts heard also in Heaven, because of the Hainousness of this high Wickedness! did we Tremble at the thoughts of what the Zeal of the Lord, for the Establishment of the Mediators Throne, will do, against the Nation and Church, where this Wickedness had been done, and Christ so dealt with? What stirring up of one-another to mourn togethen and apart, was there, when now the Glory was departed? were we ashamed to be seen without the Tear in our Eye? yea or with our heads upon us, when the Crown was taken from our Master's head? or had no use for them, but that they might keep two eyes in them to mourn? or did our carriage witness we were willing to lay them down, and lose them, as a Testimony against the wrong done to our Master? Alas had we neither Tears or Blood, to bestow upon such an honourable cause and quarrel.

Let me tell you, *my Dear Friends*, That as I see cause of wondering and weeping over my own stupidity, who was so little affected with such a heart melting sight, and can attribute it to nothing but want of a proportioned zeal, that I did not either dye of grief, or only lived by choice, to lament the Degenting of the Glory; so I cannot forbear to tell you (and now is the proper time

time for you to think on it, and be touch'd with it) that I beheld the ſtrange unconcernedneſs of many amongſt you, in that day, with amazement: will you not bluſh to Remember that the Parliament of *England*, though for the moſt part highly *Eraſtian*, were yet ſo ſurpriſed at the ſight of our *Supremacy*, being then apprehenſive of a Deſign to introduce Popery amongſt them, as they no ſooner ſaw it, but they perceived that *Scotland*, by their newly moulded *Supremacy*, ſo prodigious for Size and Shape, had not only impowered his Majeſty for doing that, but more alſo, if ſo be he in his Royal Wiſdom ſaw it fit? This I ſay, together with that Act, for having ſo many Thouſand Men ready to march at his Majeſty's Call into any part of his Dominions, did much ſtartle that Parliament. But what did you in the mean-time? Alas! it was obſerved particularly of not a Few amongſt you (I do not charge all, nay nor any perſon in particular, let every one reflect upon himſelf) that never was there more graſping after the World, never more eagerneſs to build your own houſes, than in that day, when before your Eyes the houſe of your God was taken in poſſeſſion, together with an unbrotherly unconcernedneſs in Sufferings of ſuch, who were moſt active in teſtifieing againſt this wickedneſs, and counteracting its deſign. And, *my Friends*, I muſt be thus far plain with you, that as with much grief of Soul, I then beheld this amongſt you; ſo, I then ſaid it, and often have ſaid it and thought it ſince, that, for all that your Carriage in ſuch a day, when we ſhould all have been crying, *and what wilt thou do for thy great Name?* and ſuch a manifeſt leaving of our firſt Love, if God ſhould bring an Enemy from the riſing of the Sun, to puniſh the *Weſt of Scotland* with a witneſs, they ſhould ſmart, for what had been obſerv'd among them, in that hour: he ſhould ſo order the matter, as eſcape who would, they ſhould not. But the Judgment of God which begins at his own houſe, ſhould either land and light there, or ly and reſt there. *My dear Brethren*, miſtake not the deſign of this plain-dealing, I dare not daub with untempered mortar, becauſe I would not have you dally in the matter of Repentance: I may ſay, *my Record is in Heaven*, that I have not allowed my ſelf to be at eaſe, ſince you were in trouble. Let me ſpeak therefore to you, in the words of the Holy Ghoſt, *Hear ye the rod, and who hath appointed it.* Learn to underſtand the Language of this Diſpenſation, which if you do, your finger will certainly be upon this Sore, and your eye toward the Alone Remedy; ſo ſhall you comply with his noble deſign, and bleſs him eternally for what hath befaln you.

But *Thirdly, Beloved Sufferers for Chriſt*, As a further proof I have not mentioned theſe things, on purpoſe you ſhould be greived, and have ſorrow upon ſorrow, ſuffer me to add *That as I had often been made Sad, by that Unconcernedneſſe in the Matters of GOD, and That in the Sufferings of your Brethren, obſerved with much Sorrow and Regret amongſt you, unanſwer-*

able to the Kindneſſe of your Youth, and the Love of your eſpouſals; So, I was refreſhed upon your behalf, and comforted to hear, that there was a begun Reeviving for ſome time, obſerved amongſt you, and that now at laſt, Your care of, and concernedneſſe in the precious Intereſts of Chriſt, began to flouriſh again, and ſomething of Old Life and luſtre began to appear, before this Enemy broke in upon you, and that he who had been rideing Proſperouſly in many places of the Land, going forth Conquering Soul's, to a Compliance with the bleſſed Deſign of the Goſpel (which is to Crown the Conquered) was returning, to give you a New viſite, and to make You Savourie, as in the days of Old: But more particularly, what ever be the wickedneſſe of men, and your Innocencie as to them, that our bleſſed Lord Jeſus hath graciouſlie condeſcended to take a great Teſtimonie at once, from his Old Friends and Followers in the West of Scotland: He would not put ſuch a Diſcredite and Diſcountenance upon You, as to have you behind other parts of the Land, in filling up that which is behind of the Afflictions of Chriſt, in your Sufferings for his Names ſake, and the Noble Intereſt of his Crown. O now happie and Honourable Favourits of ſo glorious a King! would ye have wiſhed, that the deliverie of Scotland ſhould have gone before this Your diſtreſſe? And that it ſhould have been your Reproach, that you had been laſt in bringing Home the King and had Suffered leaſt for his Sake? But now he hath Rolled away Your Reproach, and enrolled you amongſt the honourable Company of his Witneſſes: O! what would you think to hear the Mediator make ſuch a Report of you in Heaven (for his Commendation makes Believers and Sufferers famous there) as this? Now, what was lacking of a full and Faithful Teſtimonie, what was wanting in Witneſſing a good Confeſſion, amongſt my Diſciples and Friends in the West of Scotland, is Supplied with full meaſure, heaped up, ſhaken together, and Running over: They have not only given, and given cheerfully, but the very poor amongſt them have given as Kings unto God, becauſe they have given him themſelves, and their little All. O my Friends, if you knew what Report he is making of your Sufferings in Heaven, inſtead of ſinking into a Diſpondancie, you would be in hazard to be Diſtracted with Joy! However, now Brethren Rejoice, and now be glad, in as much as he hath counted you worthie to Suffer for his Sake? He hath ſet a Crown and Garland upon your Head, which is not ſet on the Head of every one, whom he yet Crowns with Loving Kindneſs and tender Mercies, and which is denied to many, who will yet get the Immortal Crown.

To you it is now given (O bleſſed be the Giver, and happy are the Receivers!) not only to believe on him, but alſo to ſuffer for his ſake: To you it is given, not only to lodge him in your houſe and heart, but becauſe ye have done ſo, you are honour'd to have your houſes taken in poſſeſſion by others, and your Bodies, which are the Temples of the Holy Ghoſt, trode upon and abuſed by ſuch, who while they have the Faces of Men, have the Faſhions

shion of devils. But, *Dear Friends*, you are not so much debased and humbled, when you lay your Bodies as the mire, and as the Street to those that go over, and when Men do the equivalent of riding over your head, as you are highly honoured and exalted: You are not so much hurt, whatever harm they have done you, as you are made happy. Remember whose these words are (which contain in them a noble Cordial for you, and an excellent Remedy, swallow it down, and it will seek to the sore, and make an inward Jubilee in your Soul) *Blessed are they who are persecuted for Righteousness Sake, for theirs is the Kingdom of Heaven*: Look upward you may and laugh: Look upward, that you may be in case to look all your trouble out of countenance: Look upward, and see who is looking downward, and his heart in his Eye, on purpose to take notice of all that is done to you for his Sake; their very hard Speeches shall be remembred, none of your Sorrows nor Sufferings escape his Observation, but he takes notice of all these, on purpose to comfort you over them, and support you under them:- Many a poor man among you durst never have even'd himself to this degree and height of honour, as either to have been driven out of his hutt, or little hole house, or to have been oppressed in it, and that upon so noble an Account, as it shall be recorded in heaven, and reckoned as his Testimony against the usurpation of the Mediator's Throne: This is so great an Honour, I say, and a thing of so Noble an Import, as many a poor man dare not Suffer himself, to believe it for joy: He dare not allow himself to think, that his Name, who had so little to lose, will be enrolled amongst the company of Confessors: but do not wrong his love, nor rob thy self of the Rich consolation, he allows upon thee: For if thou hast lost but a hair for him, if one of these have fallen, or hath been plucked from thy head, let be thy old *Blew Bonnet*, he will both record it and reward it: He will not only Remember, who have taken joyfully the spoiling of their goods, But who, when they had nothing of their own to lose, had compassion upon them who were spoiled, and became companions, by choice, of them who were so used: You cannot without blushing think upon the value he will put upon your Suffering: And how (if I may say so) he will magnifie your poor mite, which you are ashamed to mention.

Can thou think, without a kind of pleasant Confusion, of the warm and wonderful welcome, you will get in the other World; when you shall be advanced to Reign with him, and hear him speak these words to you, *you are they who have continued with me in my Tentations, and I appoint unto you a Kingdom, as my Father hath appointed unto me, that you may Eat and Drink at my Table, in my Kingdom*, and Judge them, who now Judge and Condemn you: You are the poor Company, who were not Ashamed to be put to shame for my Sake, and therefore I will not be Ashamed of you; But I will confess you before my Father and before his Angels: You are they who

have

have Witnessed your Love and Loyalty to me, and your Zeal for my Crown and Scepter, when your Rulers, are incensed against me, did by their Law Un-king me, and in persecuting of you Crucified me again; come, you shall enter into my joy, you shall sit with me upon my Throne, and to the everasting confusion of these my Enemies, who would not that I should Reign over them, they shall not only see you Crowned; but Crowned upon the account of what they put you to Suffer: Yea, in the day when they shall be sisted before my Tribunal, Sentenced and shut out of my sight for ever, they shall have this added to make their shome unspeakable, they shall not only see you glorified with me, when I am set upon the Throne of my glory, but sitting also as my *Assessors* to Judge these your proud Persecuters, and saying *Amen* to the Righteousness of my Sentence: All their Savage severities, and all your Sorrows and Sufferings, will come in Remembrance in that day, to be accordingly Rewarded: Not only shall you, *Much honoured Gentlemen*, who in Testimony, that You dare not concurr in this opposition to Christ, and give it under Your hand to obstruct the coming of his Kingdom, by subscribing such Bonds, as *Tests* of your Loyaltie to men, which would bring upon your Soul, the Crime of *laese Majestie*; And conclude you guiltie of disloyaltie against the Lord's Anointed (for which Noble Opposition to that course of iniquitie, some of You are shut up in prison, others are Denounced) not only shall you have all Your Losses made up, by that far more exceeding and Eternal weight of Glorie: O the Eternal weight, and the infinite worth of that Glory, to which all the sufferings of this Life are not worthy to be compared! O how much is the inheritance of the Saints in light, and that Hope laid up for You in Heaven, above your Houses and inheritances and Lands, which You have ventured to lose for him! But you, Tenants also Yea the Poorest Cottar likewise, who hath suffered any thing for him, shall have no lower Reward, than the Confessors Crown, that Crown of Glory, that fadeth not away: He will not only take notice of all the horrid plunderings, of all the Barbarous and inhumane beatings, wounds and unheard of insolencies, of these Savage *Saracens* who have been made use of against you; But of all Your sore Hearts, of all your smothered sighs (for he does not hide his Ear at his peoples breathing, when the Enemy cuts off their Life in the Dungeon, and casts a Stone upon them) of all Your overwhelming griefs and Tears shed, not so much because that the Enemy had Entered into Your Houses, and Eaten up Your Bread, as because they had robbed You of the Gospel, caused Your Solemn and sweet Assemblies to cease, and did not Suffer Your Bread for Your Soul to come into the House of the Lord: For though the Lord had given You the Bread of Adversitie, and the water of Affliction; Yet, if the Gospel had been left You, if Your

Teachers

Teachers had not been Removed into Corners, if Your Eyes had ſeen theſe and if You did ſtill hear the Joyful Sound, and had acceſs to be made glad in his Houſe of prayer, it would have comforted You over all theſe things You have Suffered: But it is for being robbed of the Bread of Life You weep, the Deſolation of the Mountain of Zion makes Your Eyes dim: And will he hold his Peace at ſuch Tears? Will he not hear the voice of ſuch weeping? Nay all Your wanderings are marked, and all Your Tears, if there were but one that had trickled down from Your Eye, as well as Your blood is Regarded: *Thou telleſt my wandering* (ſaid that perſecuted man) *thou putteſt my Tears* (the word is *my Tear*, to ſhew that not one drop falls by; and that if it were but one, it is keeped and well keeped) *in thy bottle*: He doth in great Tenderneſs towards You, keep all the Tears You weep in his bottle, that in due time he may poure them out to You, in the Wine of ſtrong Conſolation. His Eye hath ſeen who have been made to Suffer theſe things from the Enemies of humanity, as well as Chriſtianity, which I forbear to mention by their proper Names, as not knowing (if I ſhould) how to comfort thoſe who have Suffered ſuch things, leaving that to him who can, and who will. He hath taken notice of all the Theſts committed amongſt you, the leaſt bratt of old cloaths that hath been ſtoln from you, or ſtript off you, hath not eſcaped his obſervation; this is marked by him, and marked on purpoſe, that he may in place thereof cloath you with rich and glorious robes, and claſs you in that beautiful Company, *Rev.* 7. of whom it is ſaid, *theſe are they who came out of great tribulation &c.* You are now Princes in Pilgrims weeds, becauſe under your rags lies hid a tittle to the glorious Crown; but in that day your Rags will be taken away, and you will appear illuſtrious Princes indeed: Nay, the beatings, yea outragious boaſtings and threatnings of the pooreſt Lad or Laſs ſhall not be forgotten; it had been better for them who gave the orders, and put them in Execution, that *a Mill-ſtone had been hanged about their neck, and they caſt into the midſt of the Sea, than thus to have handled one of his little ones*; upon ſuch an acount: Nay, the weeping of poor little Children, for want of Food (while the Mother's Milk was dried up, or was as poiſon) their pale Faces, partly with Fear, partly with Famine, ſhall be remembred as part of your Teſtimony, and that which ſhall certainly *fill up the Cup of theſe Amorites.*

But what ſhould I ſay? *Beloved Sufferers, right honourable Nobles,* (if any of your Names be found in that Roll, & found out of the Roll of the Banders; for now, it is *not many Noble*, and the more the ſhame, and pitie; but if there be but one or two of that Tribe, the more Noble) *much honoured and happie Gentlemen*, who to make it appear you have firſt given your own ſelves unto the Lord, would not prigg with him, about Your Houſes, Your Inheritances, nor Your

Lands; but carried as at a point, to part with these things for him, which you had received from him, as having but little pleasure to be possessed of any thing, after he was dispossessed by Law of his House, and Heritage; (O wicked and vain attempt! their hands shall not be able to perform their Enterprise, but the Council of these *Frewards*, who will wrestle with him, to wring the Scepter out of his hand, shall be carried headlong: Hath he said it, and will he not do it? hath he purposed it, and shall it not come to pass? And you *Tenents*, who are turned out of all, and put in the Condition of Beggars (O rich and to be ambitionat Beggarie) Yea you *Poor Labourers* and *Servants*, who have parted with Your poor *All*; and it may be, you thought it too little.

For when Love to Christ gives, it is so liberal and open handed, as it gives all; it first gives the heart to him, and then the house and goods for him, and hath a kind of sorrow it hath no more to give; and therefore at last to fill up the measure, the giver throws in himself, and that with a blush, to be made use of in doing and suffering for God: And therefore did it with a kind of shame and regrate you had no more to lose for him. Be assured he will not forget this your work and labour of Love, shewed for his Name's sake: nay, be assured he will repay it with an inconceivable overplus of Everlasting Advantage: *Fear not, little Flock, it is the Father's good pleasure to give you the Kingdom*, are the words of your Lord and Master. O! how great is your Reward in Heaven! it exceeds both your Faith and your Fancy, both your imagination and expectation, in the dimensions of Infinit Goodness, and Eternal Endurance! O how great is that goodness which he hath laid up for you, (*where theeves cannot break thorow nor steal*, nay it is above the rage of Men, or loose handed devils to reach it) who now have been helped to give such a proof, that he, *who alone is to be feared*, is your Feat and your dread; and which he hath wrought for you, who have witnessed before the Sons of Men, that you can *Follow him whithersoever he goeth*, and that *where the King is, there will you be, whether in Life or in Death*, and trust him with all your Concerns, when expos'd to the worst that the violence of the vilest of Men can make you suffer. What should I say? He hath pronounced you Blessed, who makes you so amidst all your miseries, and therefore blessed you must be and shall be; so that you have no more to say, but *be it unto thy suffering Servants according to thy word*, neither have I, but *Amen* and *Amen*.

Now, *Dear Brethren*, though your not having kept, as became You, the Word of his Patience hath provocked him, not to keep You from this hour of Temptation, which is come upon You; yet, how hath he both multiplied to pardon, and magnified his grace, even while he punished, in keeping You in it? And as the observation of your former way occasioned great fears

on

on your behalf, lest there should have been a further Defection; so, when it was seen and put beyond all Debate (though no man would Suffer himself to believe, that ever such a thing, which had no Colour of Reason to cover the Barbaritie of it's Rage, would be put in Execution; lest an easie Credulitie of what was not to be believed, till rage had quite extinguished Reason, should have argued a weakness unworthie of a man: For to have said they are men, who Rule, though stated Enemies to the ways of God, might have secured a person against the Fears of such a course) that this Evil was determined against You, where in Religion and Reason had the Defiance at once, in the Resolution of Your Ruines: I Judge, there were never moe prayers put up to GOD, on the behalf of a Partie in the Land, than there were for You, that you might be kept in this hour of Temptation and strengthened with all might, according to his Glorious power, and helped without Fearing the Wrath of those, whose Fury was armed with all the Force of the Nation, and to be Execute by the most Formidable and Barbarous Instruments, to stand it out, and to endure as seing him who is invisible. And now, in that GOD hath not turned away these prayers, nor his Mercy from You; But hath stood by You, helped You, held Your hand withheld you from that Bond of Disloyaltie to Christ, strengthened You, and keeped You from the Snare laid for You, and this girn of these workers of iniquitie: For this gift, I say, bestowed upon you by the means of many persons, thanks also are given unto God by many on your behalf, and this abundance of heart establishing and hand-strengthning grace bestowed upon you, by the Thanksgiving of many, redounds to the Glory of GOD.

Dear Brethren, You are now in a manner become our Joy and Crown: This Eminent Exercise of Your Faith and Patience, in that, while crush'd by these cruel men, You have carried as not being moved by any of these things, which have befain You; but as knowing you are appointed thereunto, hath comforted Your Brethren over You, in all Your Affliction and Distress: And Your standing fast in the Lord, hath put many who stood in doubt of You, lest the *Tempter by this means should have tempted you, and turned you aside to a complyance with the crooked ways of these workers of iniquity*, who shall be led forth with all that join them to condign punishment, (but what that shall be is unutterable) hereby, I say, Your Friends, *the Favourers of the dust of Zion*, are put to a new difficulty on Your Behalf; for his doing for You, above what they could ask or think. Now, this is the *Echo* of their pulse: O what thanks, can we render again to God for those, who have been thus helped to glorifie him, by standing and withstanding in this evil day! and for all the Joy where with we joy for their sakes, before our God: Yea, what gladness, what glorying is there among the Saints for Your patience and Faith in all Your persecutions and tribulations that you endure.

But

But now, *Dear brethren*, to the end that You may hold on, and hold out, and so be more than Conquerors, through him that hath loved You, let me put You in mind, You have not yet done, although You have been helped to do much, by suffering much; yet, there is a *much* behind to be done and Suffered: *Having therefore taken Joyfully the Spoiling of Your Goods, and carried as knowing in Your selves, that in Heaven, you have a better and an enduring Substance: Now Consider, that You have yet needof Patience; For You see, that the Enemies Teeth is hereby set on edge to teare You, they are still eager in the Pursuite: There is need of patience, I say therefore,* that after Ye have done the will of GOD (*which hath been by a Suffering of his will in this Juncture*) You may receive the promise. *Now take unto you the whole Armour of GOD that You may be able, having done all these Noble things, to stand: Stand therefore, as Resolved through Grace, and in the power of his might, to keep Your ground, and to withstand, that you lose not the things which You have wrought, and let not go a Victory so near gained. Read over* Rev. 12. *and see how that after* Michael *and his Angels have encountered the Dragon and his black Legions (and I must say, however these who marched against you were called a* Glorious host, *I doubt if ever there were Legions, who more compleatly were clothed in Satan's Livery; and it was very Suteable, since there was never a Companie of men gathered together, since man was upon the Earth, wherein the quarrel was so formally stated against the Prince* Michael *) and have overcome by the blood of the Lamb, &c. A Victory, in kind and quality, much like Yours: Now take notice, that the Devil thus cast down: Even while he cast them down that withstood him; And thus defeat in the Death of those who loved not their Lives unto the death, studies a Revenge: And comes down having great wrath: Be sure therefore, he will endeavour to be avenged upon you, for the broken head got, at this bout: He will make War upon you, and mannage it with all the Force & Furie he can, Yea with all the Fraud and Hellish Stratagems (whereof yet I am most afraid) against that Remnant, by whose keeping the Commandment of GOD, and holding fast the Testimony of Jesus Christ, he finds himself cast down. He hath had great wrath against a poor Feeble companie, these many Years: By whom after he had hurried all the Representatives of the Nation, into this ditch of dreadful Defection, and Apostasie, and carried them the length, of that Heaven-daring Act of Supremacy, he found himself Resisted: All the Homage he got by this Apostacie did avail him nothing, so long as these base-like and Beggarly* Mordecaies *did not only not bow the Knee to him; but resisted him, and withstood him; and by their Runing to and fro, he found the Knowledge of GOD (his great Eye-sore) encreased, his Old Nests Harried, his ordinarie haunts invaded, and these dark Dens wherein he had dwelt without Disturbance, taken in Possession; and his Old Servants and slaves Vindicate into the Glorious Liberty of the Sons of GOD.*

Seing

Seing himſelf at ſuch a loſs, and that by a Company of Un-doughts *as they are Judged, Yea* Nothings *(the fitteſt things for this Oppoſed Chriſt to work by and the fitteſt time too, For by his Reigning and Conquering thus, and by theſe Noble In-roads he makes upon Satans Territories, he proves himſelf the Captain of Salvation, and that King who is in Zion, againſt whom there is no riſing up, againſt whom there is neither Council nor ſtrength, and ſo no prevailing; however exaulterat by our Law, and that Law put in Execution by all the methods and ſtrength, that they who framed the Law can inforce it by) he is more incenſed:* And as to you *my Dear Friends* of the *Weſt of Scotland* more particularly, ſuffer me to ſay, That he ſeems to have deviſed that this ſtorm ſhould have firſt fallen upon you, not only becauſe of old *Long-ſyne*; But as hoping, that now after ſo much eaſe you have had, while others were in trouble, and ſome remarkable abatement of that Zeal, which ſometime was obſerved to be amongſt you (O let never ſuch a ſight be again ſeen) he would find you Unprepared to ſtand it out, and withſtand ſuch a furious aſſault, And ſo, by your fainting and being foiled, he expected, that all the reſt of your Brethren ſhould have been either frighted into the like Compliances, with this courſe of Deſection, and have been made to couch as Aſſes between the burdens; or their Reſiſtance, when relinquiſhed by you, to be but feeble at beſt, and at laſt ſuch as would end in their Ruine.

But now, being ſo far Diſappointed in finding that you have been helped, not with a little help, but with a great help; and that you have been enabled through Grace, to ſhake your ſelves, as at other times, and that the Lord hath ſtood by you, while ſuch a Lion was let Looſe upon you, and hath ſtrengthned you, and helped you, to acquite your ſelves, in this conflict, as the good Souldiers of Jeſus Chriſt, he hath now more Wrath againſt you, than ever: how doth he now meditate Revenge? how doth he now grin and gnaſh his Teeth upon you? when having ſtretched out his hand againſt you, as nothing doubting of the Victory, he finds himſelf foiled, and made to draw in a ſtump. You may expect then, to meet with all that the Gates of Hell can do to undo you: Therefore, be upon your Guard: You may expect to be Attacqued upon all quarters, now battered with fury, then underminded by Fraud: *Be Sober therefore, be Vigilant, for this Roaring Lyon is walking about, ſeeking how he may devour you: whom reſiſt ſtedfaſt in the Faith:* and to the end he may get no Advantage againſt you, ſee that you carry as not Ignorant of his devices, beware of his wiles, beware of his Smoothneſs; for when he ſpeaks you faireſt, then there are ſeven abominations in his heart: Be ſure where ever you watch, or what ever you do, to double your Guards at this paſs; for it may be, you ſhall be yet Aſſaulted at this poſt, and be in greateſt hazard, to be put out of your poſture by his

mooth insinuations: And in order to your Resistance, and standing it out, both against the wiles of the Devil, and against his open Wrath, let me drop these things, and bring them to your mind.

First, Let me beseech you to consider, what your Treasure is, and see to the Securing of that, in the right hand and the right place: For if that be safe, and well laid up, all is well: You may then suffer and sing, *we will not fear what flesh can do unto us*: I need not tell you, that your Treasure is your precious and Immortal Soul: and that you have nothing worth keeping, nay, nothing that is truely tenable, or that can be kep't, but that; For that is Christ's own account, who knew the worth of Souls, *What hath a man profited*, saith he, *if he should gain the whole World and lose his own Soul*? and the words added, *or what can a Man give in Exchange for his Soul*? Are Resolvable in this other question, *What hath a man lost, if he should lose the whole World and Save his own Soul*? O what can be gain, where the gainer is Eternally lost? Or what can be loss, where the loser is saved, and for ever made up! Nor need I tell you, that it is for this precious Treasure, that loose-handed Devils hunt; and to the end your Enemy may get hold of this, and run away with it, he Hounds out such Emissaries, as you had to deal with, that you may be hurried, by their horrid Savageness, into a Solicitousness, how to preserve some things out of their grips; till he run away with the prey, while you are noised into an oblivion of your great Interest.

Nor need I tell you; that the alone way to secure this your Treasure, is, to commit the keeping of it to Jesus Christ: For when it is in his hand and custodie it is sure, as no man, no Devil, can pluck it out; for he is stronger than all: Ye see, that in a day of fiery Trial, and when Judgment must begin at the House of GOD, and when there is a *must be* of Suffering according to his will, for all that would do his will, this is the happy advice given, and alone expedient that will answer the end propounded 1 *Pet* 4. last. *wherefore* (saith he) *let them who Suffer according to the will of God commit the keeping of their Soul to him in well doing*, i. e. in doing these very things, for which they suffer all these evils of affliction; for that is particularly the present *well-doing* according to his will: and so often as the doing of his will may infer danger, let this act of committing the soul to him be renewed; that so his will may only be done, and his way kept, with a holy Undauntedness of courage in the day of most Desperat Danger. O! but the Soul is Safe that is committed unto him: We cannot possess our Souls in patience, while we keep them in our own Possession in such a day, because we cannot Secure them; but, then are they truly our own, when we have given them away to him to keep, and we may then possess them in patience, when they are in his possession; This made the Apostle, 2 *Tim.* 1. 12. Enjoy a sweet

serenity

ſerenity in a very ſtormy day, the perſwaſion of his being Faithful to his Truſt, and able to keep that, which he had committed unto him, fortified his Soul againſt all Fear of what could befall him in following the Lord, and hardened him, into a holy mifregard and contempt of the ſhame of the Croſs. Therefore, *Dear Brethren*, let this be the greateſt haſte with you, and the firſt haſt too; For he will do nothing for a man, nor undertake to concern himſelf in him, or his affairs, till he have committed his Soul to him in the firſt place: And when you have done this, and to the end you may in this Warfare attend upon the Lord without diſtraction, commit all beſide to him, that you would have ſafe: If a man love any thing, then the only way to keep it from being loſt, is to put it into his hand; For he not only keeps all their bones who entruſt him with their perſons, that none of them are broken (when he intends not a greater good to them by the Contrar) but the very hairs of their Head are Numbered, and not one of them can be touched, or fall to the ground without him. Therefore having truſted him with your ſoul, which is your treaſure, truſt him with all your other little trifles too: He will take it ill, if you do otherwiſe: And if it be good for you, to have theſe preſerved, he will keep them, even to your old ſhoes: The Angel will will not let *Peter* looſe his Sandals, or leave them behind him, in the priſon: Put your Wives, your Children, your Eſtates, your Names and Reputation, Yea, whatſoever is dear unto you, in his hand; and all is ſafe. O but that perſon may be ſecure, amidſt the boiſterous blaſts of Affliction, and the Tempeſtuous rowlings of the raging Seas of trouble, whoſe perſon and Eſtate is inſured in the Aſſureance Chamber of Heaven! Sure, he who hath committed all to him may ſleep ſweetly (becauſe he is ſafe) Amidſt all dangers; ſince the Peace of GOD (flowing from, and following ſuch a commitment) which paſſeth all Underſtanding, guards the heart and mind through Chriſt Jeſus.

Secondly, when you have thus committed all you would have to his keeping, to the end you may keep his way, when aſſaulted by Adverſaries, and carrie with that Gallantry, which becomes the Souldiers of the Captain of Salvation, make uſe of your allowed Strength and Furniture: For you are not called to this Warfare on your own Charges: The King bears all the coſt; ſo that you have a broad Board to take a ſufficiency of Supply for all wants and weakneſs off: And therefore you are not ſo much to conſider what you have or want in your ſelves, in order to your thorow-bearing, and what you can do or endure, in order to the obtaining of the Victory; as what he will be to you in that hour, and do for you; and according to this reckoning You may ſay, *When we are weak then are we ſtrong*: And when we can do nothing, Yet we can do all things, and Endure all things through Chriſt

Christ strengthening, or putting power in us: And we may Reckon also upon the Victorie; *You*, even *You, little ones*) *have overcome them.* (saith he) *because stronger is he that is in you, than he that is in the World:* Be strong therefore in the Lord and in the power of his might: Lay in Store of Suffering Graces, put on the whole Armour of God (saith the Apostle) *that You may be able to stand:* he hath prepared that Armour for You, and it is proof, and he orders you to put it on, and therefore he doubles the Exhortation, *take unto you the whole Armour of God, that you may be able to stand in the evil day, and having done all, to stand.* I shall not insist on the particulars; but leave that known place *Ephes.* 6. To your Meditation: Only see well to these Three Cardinal Graces, as ever ye would look for the Conquerours Crown: *first*, See well to your Faith, *above all* (saith he) *taking the shield of Faith.*

I cannot here hint the Universal usefulness of Faith, in this warfare; not how it Steels the Soul with so much stoutness; as it can make a Person look the very King of Terrours out of Countenance, with a fearless misregaird: *In God I have put my Trust* (said that holy Man, in a very desperat Danger; and then he adds) *I will not fear what Flesh can do unto me:* Faith not only sees that, thorow all dark and dismal Appearances, which is of infinite Value above all Sufferings; But as it Interesseth the Soul in that great goodness, it prompts with a holy Fortitude, and with a Peremptorineis of Resolution and Courage forceth its passage, in order to Possession, thorow Devils, Dangers, and Death it self: But consider particularly, how Faith is a *Shield*, that you may use it as such. (O Blessed be He Eternally, though your Enemies can take your old Rusty Swords, they cannot spoil you of your Faith, and so they cannot Conquer you: for *this is the Victory whereby you overcome the World, even your Faith*) Now Faith is a Shield, and a Shield of Salvation, because it interposeth GOD and his Omnipotent power to protect betwixt the Man and all that oppose him, and whatsoever would hurt him: when *David* is put to flee from the Face of ungodly *Saul* and his *Court Grandees*, and hides himself in the Cave, *Psal:* 57. 1. *my Soul Trusteth in thee* (saith he) *yea in the shadow of thy Wings will I make my Refuge till these Calamities be overpast* O when there is nothing standing up between GOD and the Soul and GOD stands up between it and all that would harm it, but the Man is safe! This Blessed Shield, it both beats the Man who beats it, and it beats back all the Blows of Adversaries, so as by a Rebound their Sword enters into their own Heart: he knew of what use this was to a Soul who said, *I have Prayed that thy Faith fail not*: And the person to whom this was said, having got a Dangerous fall, and having been shamefully Foiled, through the failing of his Faith, yet being by Grace Recovered, gives

this

this advice to thoſe who would ſtand, when the Devil is aſſauking them on all hands: 1 *Pet.* 5 8. 9. *Whom reſiſt ſtedfaſt in the Faith*: And when he is thus reſiſted, he flees: he ſees, its in vain to throw his fiery Darts at him, who can make uſe of this ſhield: Hold up thy ſhield, and Satan cannot hold up his face; but will flee: Why? becauſe, as GOD hath in mercy and love engaged himſelf to the Soul, to ſtand by it, and with His Omnipotent ſtrength ſupport it in the evil day; ſo Faith lays hold on his promiſe, and takes him at his word, and thus interpoſeth an Omnipotent GOD, betwixt it and all Enemies, and then he ſtretches out his Right hand againſt the wrath of an inraged Enemy: Hence, amongſt the reſt of the great things aſcribed to Faith, *Heb.* 11. Theſe are not the leaſt v. 33. 34. *Who through Faith Subdued Kingdoms---ſtopped the mouths of Lions, quenched the violence of Fire, eſcaped the edge of the Sword, out of weakneſs were made ſtrong, waxed valiant in fight: turned to flight the Armies of the Aliens*: in a word, he that makes uſe of this ſhield is ſafe, and compleatly ſheltered, with the ſaving ſtrength of the Right hand of an Omnipotent GOD: And ſhall be made to ſing, when all his Enemies, that compaſſed him about as bees buzzing and burning in their hatred, are quenched, as the fire of Thornes; *The Right hand of the Lord hath done valiantly, the right hand of the Lord is exalted, the right hand of the Lord hath done valiantly.* O what a compleat ſecuritie is this ſhield, in an ill day; And therefore, when the Apoſtle was ſolicitous about the *Theſſalonians* at a time, when their Adverſaries dealt with them, as men of the ſame Spirit, and malice deal with you, he ſays, 1 *Theſſ.* 3. 5. *For this cauſe when I could forbear no longer, I Sent to know your Faith*: Importing, that all would be well, and they would be Victors, if that was well *Secondly*, See well to Faith's Companion, and that is *Love*; this is Faith's Second: Or the way how Faith engages and goes to Action, is by affection: O Love is a great Champion! It will not be boaſted or buffetted into a baſe deſerting of the Beloved, by what all the power on the Earth in a conjunction with the gates of Hell can do: It hath ſaid it, and Sworn it, where ever Jeſus Chriſt is, there will I be, whether in Life or in Death: And Satan is ſo wiſe as not to aſſault a Soul in it's warm fits, knowing well, that many waters of affliction cannot quench that flame; but reſiſtance will make Love the more fervent, and the Lover the more fervid and forward; And therefore to the end he may prevail, his method is, how to make Souls firſt luke warm, by ſtealing away the ſewel, whereby that holy fire is Fed: or by his ſlight, turning the current of the affections that they may run in another channel, than God-ward, and Chriſt-ward, and Heaven-ward: As knowing well how poor and puſillanimous Creatures they quickly become, when their Coal is cooled or quenched, and how eaſily they are overcome and

foiled, when they fall from first Love: O *my Brethren*, see to get and keep Your hearts warm, work hard in gathering fewel for Loves fire. O how much is it of the concernment of every Saint, to have fire burning in his bosome in this day, when the fire of fiery Trials is burning abroad, and about him; when Enemies are in rage, and Hell-hot; this flame of God, this holy Love, burning Heaven-hot, will afford the soul true Courage to Resist that Rage, whereby they assault and are acted. And to this purpose, it is Remarkable, that the Apostle *Jude*, having written his *Epistle* for this end alone, to excite to an *Earnest contending for the Faith*; In order to a Readiness and Resolutness to undertake this heavy work of holy Contention, he only Exhorts to this one for all, v. 21. *Keep your selves* (saith he) *in the Love of God*: It is true, he mentioneth Faith in the foregoing verse, but it is as Relating to this Love, and as that which furnisheth Fewel to it's fire: and he speaks of *Prayer in the Holy Ghost* also, as that, which blows away the ashes, and blows up that fire into a holy flame: And then he subjoins *Hope*, as that which pouresOil upon the fire,and makes theSoul thorowly Candent. And this leads me in the *Third* place, to say, see to Your *Hope* also: When ever you get an Alarm,or a Calling to the Conflict, call for Your Helmet, and clap it on your Head, and claspe it well, and so the Head being guarded, the Heart is much without Fear: While Love to Christ makes a man venture upon swiming thorow the salt Sea, in following of him: And Faith is his skill in swimming, and the strength of his Arms; so when the waters go over his Head, Hope is the Cork that keeps his Head above, till he swime safe to the other shoare, and throw all the Seas betwixt him and Heaven. And therefore the *Psalmist*, perceiving himself ready to sink, *Saith, why art thou cast down O my Soul? Hope thou in God, &c.* O how well will this Helmet of lively hope guard the Head, against all the Darts shot from the Fury of enraged Adversaries, and likewise against all their fraud and flattery (for these are the two deadly Enemies Hope hath to deal with) by raising the Soul into a contempt what the World can offer, from the Noble and none such Expectation it hath laid up in Heaven! Nay this Grace is of so much use to the Saint, as theApostle saith *We are Saved by hope*: Now therefore make use of your Hope, Yea, *Hold fast the rejoiceing thereof firm unto the end*, and it shall prove to you a Helmet of Salvation indeed: It's Exercise is, to raise up the Desponding Soul above all dark and Dismal appearances, and to strengthen Faith, and therefore we are said, *In hope to believe against Hope.*

Now *Dear Friends*, having Interjected these few things of many, with a Necessitat briefness, and blunt Abruptness: Let me return, to where I left, viz: *Resolve for Suffering, and fear none of these things which you shall, or can Suffer: only fear to offend your GOD, and grieve your Blessed Guide: only*

fear

fear that Fearful and great Name, which theſe Men, who would put you in fear, have taken in vain: Fear GOD, and then you need fear nothing elſe: For he, even he alone is to be feared: You may be bold as Lions, whoſe Bleſſedneſs is both heightned and haſtened by the worſt the World can do unto you, becauſe you fear him: Let that Bleſſed fear of GOD Guard you againſt that baſe fear of Man, which even bringeth a Snare. Oh the want of this which hath been amongſt us, hath Rendered us unfit for this holy War, wherein we ſhould have plaid the Men, for our GOD, and the Glorious Concerns of his Crown and Kingdom! O when will our heartſome, Hardie, and Reſolute putting-to our hand to his Work, in the Face of the greateſt hazard, prove that he hath put his fear in our hearts? for this fear not only Furniſheth with Reaſon againſt the fear of Frail Feckleſs Man, who cannot, when he hath done what he can, reach his hand beyond the Grave: And therefore our Bleſſed Lord Jeſus Chriſt, Arguing his Diſciples, whom he ſent out to Preach the Goſpel, into an holy Courage, when Perſecute by the Rage of Kings and Councils for Preaching (which is this day our caſe: O when will he ſhorten theſe days for the Elects Sake?) he doth it by this Argument Math: 10. 28. *and* Luke 12. 4 Be not afraid of them that Kill the Body, and after that, have no more that they can do: (*O Bleſſed be he for that* cannot; *and for this alſo, that theſe upright ones, whom they for this Perſecute, ſhall have Dominion over their Perſecuters in the Morning!*) But I will forewarn you whom you ſhall fear; fear him, which after he hath Killed, hath power to caſt into Hell: Yea I ſay, unto you fear him: *But as it Furniſheth with Reaſons, it Fortifieth alſo, with Rich and Refreſhing Supplies: for it hath the Goodneſs of God as wel as the greatneſs of his Terrible Majeſty, for its Object: and hereby is the Heart Emboldened, and the hand Strengthened to ſtruggle with whatſoever Difficulties and Dangers: Now therefore,* My Friends, *to make it appear, that GOD in making you new Creatures, hath made you Men of other Mettal, and Spirit, than the Men of the World, and caſt you into an other Mould; whereas, their Tranſgreſſions ſay plainly within the Heart of every Man (who hath not the Heart of a Beaſt)* That there is no fear of GOD before their Eyes; *So, let your fear of him, and your fear becauſe of that to comply with their wicked Laws, which they have made, make it appear, you have ſet the LORD always before you: Let what ever you do or ſay, when called to a Compliance with the preſent Courſe of Iniquity, have this Plain import, and Practical Senſe,* How can we do this great evil, and ſin againſt GOD? *He is a great GOD, and he is a good GOD, and he is our GOD, and therefore we dare not, we cannot, we will not offend him, to pleaſe our Perſecuters.*

But *Dear Friends,* what have you to fear in following him? give it a Name if you can, that the Names of Sweetneſs, and Salvation, which are in him (and as his Name is, ſo is he) Anſwering the Name of what ever you have to fear, may make it a *nothing*; or if it be any *thing*, ſuch a *thing*,

as

as he changeth its very Nature and quality, and makes it pay the Toll and Tribute of good to you. Do you fear, they will lash you with their Tongues, which are as Arrows shot out, and load you with Reproaches? Remember then, whose words these are: *If you be Reproached for the Name of CHRIST, happie are you:* You may not only despise this shame, but wear it as your Crown, and humbly boast of such Cognizance of your Love and Loyalty to Christ: Because the Reason, adduced by the Holy Ghost, doth put the happiness of such beyond debate: For says he, *the Spirt of Glory and of GOD resteth upon you:* as the Spirit of Satan and of shame Rageth in these Reproaches; so the Spirit of Glory and of God resteth upon you. Are your afraid that besides these Lashings, you shall also be put to lose, for his Sake? But why are you affraid of an Impossibility? If God hath said it cannot be, it shall not be: Why do you give it a being in your Imagination to Torment your selves? Or why are you not rather afraid, to lose the hundred fold in this Life, even than Persecution, and then that Eternal Life, and that Immortal Crown, which is ensured, by the unfailing Faithfulness of God, to such Losers (if I may abuse Language, in calling so great Gainers, Losers) in the other Life? For if you suffer with him, You shall Reign with him: what, will You be Frighted out of the way, because of the manifold Temptations, and troubles you are Exposed unto, by keeping of it? No, let this Fortifie against that Frighting fear, that as You are partakers of the Suffering, so shall you be of the Consolation: you ought rather to fear, to Rob and deprive your selves, in a day, when such favours are a dealing, of that ground of Rejoycing, that a Participation of the Sufferings of Christ affords: O Happie and Blessed participants of his Sufferings! for, *when his Glory shall be Revealed, you also shall be made glad with exceeding joy:* O how cordial! O how Corroborating is such an Expectation? it will make the Expectant Rejoice, with joy, unspeakable and full of Glory: this is Heaven (in all the Hells of trouble, on this side of Heaven) Antidated: for this is to be partakers already (as the Apostle's-phrase is) of the Glory to be Revealed. Do you fear Suffering, for that very cause, which he hath not only so often owned; but for owning of which, your Blessed Lord and Master Died, as a Martyr? Or are You not rather afraid, (I hope you are) that when Jesus Christ shall come to Judgement, and sit on the Throne of his Glory, and bring forth *Scotlands Covenant* made with him, to be found amongst those, whose Sentence is Sealed under their own hand; for their sin is open, and gone before hand to Judgement? O Dreadful may the Expectation of the Hearts of every Man of them be, in that day, who have had hand in that Hainous wickedness, when the *Act Rescissorie* shall be brought forth, and laid besides that *Covenant*; and the Question put to these *Pannels*, Trembling befor the Tribunal of

Christ

Christ; is this the performance of your Oaths, Vowes, and Covenant-Engagements to me; are you not afraid in that day to be Classed (if but for the least Compliance) amongst those, who shall be found Guilty of *Lese Majestie* against the Son of GOD? against him, who then shall Judge them? will there be a Soul at that appearance, who dare avouch his having had a hand, in framing such a mischief as our *Supremacy* into a Law? Or would it not rather be terrible to you, to think, that living in such a time, You should not have Witnessed against these high and hainous wickednesses? Would you want the share of the Commendation, and the glorious reward, that shall be given his Witnesses? What if you should weep, yea and die in prisons? Besides, that there You may enjoy the glorious Libertie of the Sons of GOD, and be Feasted in Your Fetters, with the fruition of himself, and have Your dark dungeon hung (if I may say so) with the very *Arras* of Heaven, which is the presence of GOD, that can make these nasty and noisome holes, wherein You are as buried alive, preferable incomparably to all the Palaces of those who persecute You. O there is no comparison! Besides this I say, which is the hundred fold ten thousand times told, out of these Your prisons, You shall be brought to Reign, and have all Your Tears wiped away, and Your prison rags taken off, and Your rich Robes, wherein for ever You shall Reign put on. Nay, what if you should be slain for the word of God, and put to swime in to Eternity, in a Sea of your own blood? What have you to Fear? *Though I walk thorow the valley of the shadow of death I will fear no ill,* (saith the *Psalmist*) *for thou art with me.* O the presence of GOD with You in thst hour, will make it a sweet and short passage! would you not rather choice (if you durst make a choice) to Enter Eternity, at this passage, and go and take up your place, amongst the souls of your Brethren, under the Altar, and there to cry with them, *How long, Lord God holy and true,* &c. Than to be found in the croud and company of these Kings, Captains, and Councellours, &c. Who shall be made to cry to the Mountains, and to the Rocks to fall on them, and hide them, from the Face of him that sitteth upon the Throne, and from the Wrath of the Lamb? O the Wrath of this Lamb, in that day, falling upon those his now stated, and stout-hearted Enemies, will make them change their Note! The haughty mockers at the Prerogative of this exalted Prince Jesus, who then shall judge these Jesters, the menacers of his Subjects, and the persecuters of his Saints; for not complying with their God-dishonouring, Christ-dethroning courses, and contrivances, shall then know what it is, to have lifted up their head against Heaven, and their heel against his poor people, whom they tread under foot! O the *yelloch*, that will be amongst Kings, Captains, and Counsellours, when he shall speak to them in his

Wrath, and vex them in his sore displeasure, for having said (and essayed it too) *Let us burst their Bonds asunder*, &c.

I shall not here trouble you, with the Observation of the Tremendnous Judgement of God, whereby some, that have been active in these Cursed Courses, have been hurried out of the World; nor with an account of the anguish and Agonies, under which others of them, have Died; nor yet of the rare Testimonies, which some, who obtained Mercy and Grace to Repent, gave against this wicked course, wherein they had concurred, and for that cause, which they had Persecuted: though he, who regairds not these works of the Lord, nor considers these Operations of his hand, hath bewrayed sad Symptoms of Blindness & Obduration: neither shall I hereafurther than hint, to the end you may, for your Establishment, take notice of it, how wickedness hath abounded amongst, and had a Dominion over those, who have broken his Covenant: As if, all former Restraints being taken off, he had said, henceforth *my Spirit shall no more strive with them*: for Alas iniquitie of all sorts hath so abounded, since the Nations Enacted Revolt from God; as the way of the Generality (O that they, whose Feet go down to Death, and whose steps take hold on Hell, may consider it, and be Reclaimed!) if the word of the Lord be true, that *without Holiness no Man shall see the Lord*, and that Heaven is such a place, *as there shall in nowise enter therein, any thing that defileth, neither Abomination*. &c, Hath everlasting Seclusion from the presence of his Glory, written on it: so that he who would be Saved, must save himself from this Generation, who rejoyce to do evil, and delight in the frowardness of the wicked. *Since we broke our Covenant made with God, binding us to nothing, but an abiding with him, and walking before him, in our Respective Capacities; Satan hath got leave, to open the very fluce of Hell, and drown Britain with such a Deluge of Profanitie, that the multitude (yea and they who are chiefe in these Rebellions against GOD. are chief in all these other provocations) are carried down the current, Swimming. and singing, in this impure puddle of all impietie against GOD, never considering, that this stream will at last Sweep them down, and Swallow them up in the lake of Fire and Brimstone: All these put together may make you fear, to fall in with their way, lest you fall with them, in the hands of the Living GOD. If they cannot give you Securitie against this, and that is impossible; for the Redemption of their own Soul must cease for ever, if they both cease not to go on, and Sorrow not for what they have done: fear you not therefore their fear; only fear to forsake GOD, as you would not be Forsaken of him: Nay, let Your Fortitude in Refusing their Blak Bonds, whereby, as the Binder binds himself to an Opposition to Christ, and the coming of his Kingdom; So he binds over himself to the Curse of a broken Covenant, either fright them, into a forbearance, or put them under the dreadfull Apprehensions*

prehensions of what they may expect, for opposing his Christ, Persecuting the Gospel, and using his Servants so, who dare not, in running with them to these Excesses of Wickedness, run upon the Bosses of the Almighty his Buckler; but rather did choise to suffer any thing, that they might be found upright and Innocent from these great Transgressions, and so escape that Wrath of the living GOD, wherewith all the Contrivers, all the Pressers of these Bonds of iniquity, all the Persecuters for not complying with that decreed wickedness, all the Pleaders for it, all the Palliaters of this Impietie, all the Instruments made use of to help forward the Affliction of his poor People, for their Refusal, all the Rejoycers at his Peoples Calamitie, and Connivers at these Courses; Yea, and all who according to their Place, and Station, as they are called, do not Faithfully Witness against this Course of Iniquitie, shall be certainly Pursued, if Repentance prevent it not, overtaken, and so Perish Eternally: there is no Law-borrowes *against the Written Vengeance, for the Persons of these Practices.*

But, that which I would more particularly point at, to fortifie your hearts against the Fear of what you may be put to suffer, even though it should come to the laying down of your Lives, is the Refreshful and reviving Remembrance of his great goodness to them who went before you: you need not, in order to your Establishment, run so far backward as to the Records and Experiences of former Generations; But I may say, *as you have heard, so have you seen in the City of our GOD:* Call to Remembrance what you have been Witnesses to, what not a few of you have seen with joy, and all of you heard with gladness; Yea, your Enemies have beheld it with Confusion of Face, shame, grief, and astonishment: To wit, that singular heart-solacing and shining presence of God, under which your Martyred Brethren were at their death. It was evident, he did not so much leave them into the hands of them who hated them, to take away their lives; As, because he was so well pleased with their Zealous Fervour, their Fidelity and fixedness in his way, (which made them, to Testimony of their Love to him, not to love their lives unto the death) he therefore brought them forth to Crown them, in the sight of these who killed them, and in that, Crucified their Master again; while they with a keen Cruelitie killed, he Crowned with loving kindness and kissed their Souls out of them; kepped them, as they fell; carried them off the Scaffold in embraces, to present them to his Father, and and set the Martyrs Crown upon their head. I need not insist in a matter so manifest, as it is beyond the hidings or denyings of those, who put them to death, and hath also caused so many Thanksgivings unto GOD amongst the Saints; so that I may ask you, what do you fear? Do You Fear Fruition? do you fear that they who cast you in the fiery Furnace, shall see shall see the Son of GOD walking with You in the midst of the flames? do You fear,

to

to be seen made more than Conquerors through him who hath loved you? do you fear, that when the incensed World hath Yoaked a fiery Chariot for You, to carrie you out of the World, that the World who hate You & hurrie You thus off the stage, shall see the King come, and pave the bottom thereof for You with love? do You Fear, that while they stretch out their hands against You, to take away Your Life, he manifest his Love in putting his left hand under Your Head, and in embracing you with his Right? Do you Fear, that while Your blood is shed, he give convincing significations to all that look on, of his sheding abroad his love in Your heart, and that Your blood is precious in his sight? Are these things to be feared, which have been the ambition of many Righteous Men; Yea, and a piece of so great Honour, as they durst scarce even themselves to a sharing in it? Or hath he deserted one of all the Sufferers? see if you can say it: Why then are you daunted with danger? why do you doubt; but he who hath glorified his Name in others, will glorifie it again, in You? Nay, did he not most signally Defeat the Expectation of Adversaries, and out-do the hope of his poor Servants, by the Remarkableness of his Assistances, given to some, who were looked upon as such weak wriglings, as they could not stand it out? but how by standing by them, and strengthning them; did he still the Enemie and avenger? and how did he, by the marvellous supportings of his Grace, perfect praise out of the mouth of such babes and sucklings? I may appeal to the Conscience of any present at these Executions, who savour the things of God, and saw, under what a shining presence, and with what joy unspeakable and full of Glory, these dying Men went out of the World, and these Murthered Martyrs mounted their triumphant Chariot; if they would not at that time, upon assurance to be carried off the stage, under the same Sun-shine and sweetness, have left all they had in this World, and gone with gladness in their Company, in to the other World? If any one of all that now glorified company, had been Deserted, You might be discouraged and shrink away; and say, *What is our strength that we should Hope*? But since everlasting Arms underneath have been so visibly seen supporting every one, whom he called to Suffer, it saith nothing, if it say not this, *Fear none of those things which you shall Suffer*: For *my grace shall be Sufficient for you: And my strength shall be made perfect in your weakness.* Therefore be not afraid, but approach your Dutie with humble confidence and courage, even when death it self is in the way, and You shall find it with You, as it was with the Priests, before whom Jordan recoiled not, till their Feet were within the brink. Wait for your Assistances, and supports in the Hour of Conflict, and in that very Hour, it shall be given you: And you put in case to say, *When we are weak, then are we strong.*

And

And, to compleat this account, and make it appear, that the most daring and Desperat Enemy cannot ease his own Soul, by giving one instance to the contrar; I cannot here pass by the death of Mr. *Mitchel* which the Lord hath so excellently ordered, both as to time and Circumstances. For, whereas they, who put him to death, did Hope, to give thereby a dash to the people of GOD at this time, and by their Severity exercised upon him, to make them shrink into a fearful Compliance, with their iniquous Contrivances; but the supporting presence of GOD with him was such, as no man needs for fear to forsake the way of the Lord, because of what befell him: I mention not here the cause, but leave the World to the account, himself hath given thereof, with what his Advocats had to plead on his behalf: And shall only, without making a parallel, or instituting a comparison between the two allude to *Samson's* death, in this Execution: Not, that I may take occasion to tell the World, that he who was aimed at, may pass, any day of the Year, for a Lord amongst the *Uncircumcised Philistins*: For, that is no Newes; nay the World may Judge, I do these Lords wrong, and him too, in not associating him with - But *First*, *Samson* was a rackel and rough-handed Saint, ready to pelt the *Philistins* upon all occasions: Yet, *Secondly*, the Holy Ghost for all the Faults that followed him hath Recorded his Name, and enrolled him, in the Number (even while the Names of many others are out) of these Eminent worthies, *Heb.* 11. And so, he hath made the Name of Mr. *Mitchel* savourie; and as he took many Testimonies from him at all his appearances, to the cause; so he owned him in the end, and honoured him to die witnessing a good Confession, which will be on Record to Posterity. *Thirdly* as *Samson* did more mischief to the Enemies of the people of God, at his death, than in all his Life, (for when they sent for him to make themselves merry with a sight of his misery, the Lord helped him to spill their sport,) so I Judge it, is beyond question, with every sober man, that Mr. *Mitchels* death hath done more hurt to its Contrivers, and furious drivers, than ever his life could have done, even, though he had shot again, and hit that unhallowed mark: For, now, whereas he hath died defired, they who drove it, have in breathing out their cruelty against him, brought an indelible infamy upon themselves, and entailed upon their Posterity a reproach, never to be rolled away! yea they have missed their mark so far, in hiring him; as I suppose, the most confident scoffer amongst all those, who promised themselves matter of mirth by his death, and some thing on which they might break their jest, will be more loath, to hear Mr. *Mitchel's* death mentioned, than the death of any of those Worthies, that went before him; lest, concerning themselves it also be remembred, how---- And thus, was that Prediction fulfilled, with a witness contrarie to the

mind of him, who in saying so, did both mock and menace at once, that *God did glorifie himself by Mr.* Mitchel's *death in the Grasse-mercat:* Yea, glorifie himself he did, and glory to him for having done so. Is not this then *Brethren*, heart-comforting and hand strengthening that, all who went off the stage, thus died, under these refreshing manifestations, and raviſhments of Spirit; as their Enjoyments would be the measure of mens desires, for their own Soul, as they were the measure of the desires of these dying Martyrs, for all the people of GOD; For what could they wish more, or seek more, on the behalf of these; But, *O that it were with them, in all things, as it is with us, except, as to this Scaffold! which yet to us, while under these manifestations, is preferable to all the Thrones of the Earth and the Paradises and Pleasures, wherein they live, who put us to death?* Nay, so marvellous was the presence of GOD, with these his dying Witnesses, as I doubt nothing; but, some of the Enemies, who looked on, and had a hand in sheding that innocent blood, have said with themselves since, *O, let me die the death of these righteous men, and let my latter end be like theirs!* And I much doubt, when death shall look the greatest *Desperado* amongst them, in the Face, and he finds himself ready to be dragged before the Judgment Seat of Christ, if the question were asked him, whether he would have his Soul now gathered, with the Souls of these Sufferers? or, with their Souls, who shall be brought in before the Tribunal, with their fingers droping with the blood of those, whom they killed upon such an account, that he would be at any demurre what to choise.

Fear not to Follow, *Dear Brethren*, Since you see how honourably the charge of all that have gone before you, have been born: you have the same Good GOD, the same Christ, the same Spirit, the same Cause, the same Covenanted Strength:- have therefore the same confidence and courage, as they did so do you carry, as in nothing terrified by your adversaries which as it was to them so it will be in you, an evident token of perdition to your proud and implacable persecutors, but to you of Salvation, and that of God.

Suffer me, e're I close, to put one drop more in this Cup, to make it cooling (and never the less cordial for that) Endeavour, *Dear Friends*, with a Zealous prudence, while you are in this Fire of Fiery Tryals, to prevent or extinguish the wild fire of unnecessary & hurtful animosities amongst your selves, by the flame of Fervent and true Love to God, and one another: That fire will burn out the other! You see, the Enemie thursts sore at you, that you may fall; therefore, to the end they may miss their mark, and you may stand fast in the Lord, stand close together: I shall not enlarge upon this head, only let me put you in mind of that notible place to this purpose, when the Apostle, *Philip.* 1. (after what he had said of himself, Vers. 20. O! for a company in case to say the like) comes to perswade to a carriage such as becometh

the

the Goſpel, he pitcheth particularly upon this piece of a Goſpel becoming Converſation, and perſwades to it: That *I may hear* (ſaith he)---*that ye ſtand faſt in one Spirit, with one mind, ſtriving together for the Faith of the Goſpel*, &c. And knowing well how much true Unity did ſtrengthen the Saints, while put to this ſtriving, he doth in the following Chap. *viz.* Chap. 2, v. 1. 2. 3. with a marvellouſly ſweet emphatickneſs, inculcat and commend the ſame thing, with ſuch a warm varietie of heart melting and affection moving words and arguments, as are ſufficient (or nothing can be) to cement, and ſolder into a ſameneſs, the Souls and affections of all Saints: *If there be therefore, ſaith he, any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit if any bowels and mercies: Fulfill ye my Joy: That you be like minded, having the ſame love, being of one accord of one mind: Let nothing be done through ſtrife, or vain glory: But in lowlineſſe of mind let each one eſteem other, better than themſelves:* Now what can be ſaid after this? Here you have Union Nobly qualified, and arguments powerfully quickening to purſue after it; O fall a ſtriving therefore, while put to ſtrive againſt Enemies, who ſhall love GOD and his precious intereſts moſt, and one another beſt: Who ſhall be moſt ready to forbear, and to bear one anothors burdens; That ſo, in fulfilling this Law of Chriſt, all may the more cheerfully bear the Croſs of Chriſt: have there been amongſt you animoſities, contentions, jealouſies, whiſperings, evil ſurmiſeings, &c. (the more is the pitie?) well, then now is the time, to confirm your love one towards another: Now, ſet your ſelves to provoke one another to love, and good works: Now ſee, if you, who have diſcourſed, and diſputed your ſelves aſunder, can pray your ſelves together, and ſo meet in that bleſſed Center: I little doubt, if your hearts be Heaven-hot, in praying together, in weeping before GOD together, in wreſtling with him together; but you will walk after the Lord together, in a ſweet zealous ſingleneſs of frame: When your hearts have been warmly poured out together before GOD, a ſpiritual harmonie, and ſameneſs of ſoul, in working the work of the Lord, will follow upon it: And if my obſervation do not fail, our contentions never began hot, till we were cooled and much taken off, from praying together: Conſider what your Enemies are doing, driving, and deſigning: Is it not to make you fall aſunder, that you may not be able, when divided amongſt your ſelves, to ſtand before them: or to withſtand them? take that door of them, by ſhuting the door upon them, at which you ſee they deſign to enter: And that their acceſs may be the more eaſie, they will flatter ſome of you, or forbear ſome of you, while they fall upon others, that ſo they may run down and ruine all, and raze foundations at laſt with eaſe: Set your ſelves therefore, with an oneneſs of Soul and ſhoulder, to defeat this deſperat deſign, And in order to the fruſtrating

ing

ing of the projects of those perverters of the right ways of God, le: Union in the Lord, amongst his Servants and people, be studied, and endeavoured. Let us carrie in this day, as men of understanding; who know the times, and how the true Israelite of God ought to behave one towards another, while the Adversaries, lye in wait to prey upon our divisions: And is it suitable, while they gnash upon us with their teeth, that we should bite and devour one another? Or, is it more Christian and Christ-like, that while we suffer together, we smile one upon another, and support one another, yea, and if it should come to dying, die, embracing one another? Let therefore all unsuitable and unseasonable striving and unbrotherly and unchristian contending be prevented, or extinguished, ere they come to a flame: For that is Fatal.

It is well known, how small a wedge of the same Timber, driven by the Policy of an Enemy, Especially when in power, hath made great and grievous Breaches, amongst such, who once took sweet Councel together, and walked to the House of God in Company: how Frequently, in all Ages of the Church, have they carried away many, first to a Connivance, then to a Compliance (for he who is once Cheated into a Connivance, is easily charmed into a Compliance) with their Designes, and so rendered the Opposition of the rest, who stood and withstood, less Significant. Let us therefore be wise: Let us take notice of the Adversaries Stratagems, whose Maxime is, *divide & impera*: And in this they are so cunning and close; as sometime they can personat a Division amongst themselves, that they may the more certainly Effectuat it, amongst us; which when it comes to pass, it hath ever deplorable and Dismal Effects: For there is ever a sad and certain Connexion observed, betwixt a dividing time in the Church, and a further departure from the Truth, and a hotter Persecution of those, who cleave to God and his Truth, with purpose of heart. But because I know, the greatest pretenders to what is now pleaded for, and perswaded unto, are Really the greatest Enemies to that Union and concord, intended by the Spirit of GOD; And to the end they themselves may be Applauded, in their non-strivings, as becomes, for the Truth; they of all Men, are most ready to Represent such as do, as fire Brands and Church renters. And therefore, let none mistake what Love to Union, amongst all the Serious Servants of Jesus Christ, in such a day, hath caused me to drop; as if thereby, I did intend to plead for, or perswade unto, an union, with a disadvantage to the precious truths of GOD, and the true interest of the Gospel; or did insinuat, in order to peace and union, either an approbation of forbearance of Duty, in its proper season; or of taking such courses, as in regard of Circumstances may be construed, a compliance with the men, who have made themselves, and

the

the Nation, guilty before God of this high Transgression, viz. of destroying what they once built, and building again what they destroyed: What? shall we leave any thing undone, or shall we do any thing, under what specious pretext soever that may seem to say, we have said *a Confederacy to such as call us to a Confederacy*, after God hath instructed us with a strong hand, not to say so, since that Confederacy will be found a Conspiracy against him? Should we join again with the persons of these Abominations, and break his Covenant? Would he not be angry with us till he had consumed us? The wo upon wo, and wrath upon wrath which was denounced against *Scotland* by a great Seer, and eminently faithful Master-builder amongst us, upon the apprehension of a Relapse into a compliance with the haters of the Lord and the work of Reformation, whereto he perceived a propension, and saw the Nation begun already to be leavened with the dreadful leaven of *Apostasie*, is so sadly accomplished upon us, that, unless we be a people Devoted to ruine and utter destruction, we will learn from what is past, to stand aloof, and stop our ears, at the Syren songs of those who pipe to us, that we may dance a Compliance with them, in their breach of Covenant with the most High, and secure them, into a quiet possession of all, which they have taken from our blessed Lord Jesus Christ: for, this is the substance and sence of this now pressed *Bond*, and these newly required *Labourings*. O if ever there was a day, to be Unite in crying *Unite our hearts to fear thy Glorious and fearful Name, the Lord our God*; If ever there was a day to be unite in watching, in standing fast in the Faith, in quieting our selves like men, this is that day: when these God-provocking courses are carried on, and our Compliance and concurrence therein required! O, now, when there is such a combination against the Christ of God, such an *Oneneſſe* in opposing his Anointed, let us studie an Union, in abiding with him, in owning of him as King, and Supreme! let us continue with him, in these Temptations, and contend for him; let us contend with one another (for that confirms true Union) to excite to this Contention: Let us studie and promove *Oneneſſe* in walking in the good old way, without turning aside to the right hand or to the left; because of the Lion that is in it, and without laying other foundations, in whole or in part, than what were laid: Let us not disorder these foundations, nor pick a stone out of that beautiful Fabrick, and then put our invention upon the rack, to forge a consistency, betwixt some Cessions to the Adversarie, and old principles and find out a way, how to go some length with them, or how not to oppose them, while they with so high a hand overturn the work of God, and yet retain our integritie, and set off this our *novel invention* to our Brethren, with the embroidrie, and vermillion of *Union*; and think there is sufficient ground, to call all dividers, and stigmatize them as such, who will not, with us, gaude about, to change their way, and lay as much weight upon our Notions, and darke, yea benighting *Distinguees*, as we do.

Let us studie an *Oneneſſe* in promoving the opposed work of God (Alas! under the Pretence of being Unite amongst our selves, we were charmed, and chained, into a forbearance of many things, in their proper season, which may, and ought, to send us mourning to our Grave, and keep a close Union, between sorrow and our soul, till death make a Divorce between soul and body) let us studie an *Oneneſſe* in endeavouring some thing, to signifie our sorrow and shame, for the ground which we have lost, and the Advantage the Adversarie, by our fainings hath got, to trample upon, and triumph over the cause: An *Oneneſſe* in seeking of God a right way, by fasting and prayer, not daring to listen unto, rush upon, or receive *Overtours*, without consulting God, since the concern is his; and communing with our brethren, not only actually concerned, but countenanced of God, in their endeavouring to hold fast their integritie, and hold on in the good old way. Let us studie an *Oneneſſe*, in Remembring whence we have fallen, and in admonishing and being content to be admonished; lest we be hardened, through the deceitfulness of Sin, into a defence of it. Let us be followers of others, forsaking them in no case, nor under no pretext, in as far, as they

are followers of Christ: Let these be the men, whose practise we propose as a Patren for Imitation, whose carriage all along, whose constancy in the cause, whose courage in continuing at the work of the Lord, when hazard did attend Duric, spoke them, to hate the way of them who turn aside: And let us not count that the making of a Breach, to forsake (for when we count without God, and have not the mind of Christ) any, or not to fall in with them, and follow them in that, wherein they forsake the way of God, and cease to be what they were, and begin to be what once they were not, and to do or leave undone, what they condemned, as *Defection or detestable Neutrality*.

It is a great abuse of Language (to give it the best Name) to put the Name, or Notion of Union, upon that, which if searched to the Bottom, would make it appear, that in this the Uniters are rather dividers from the Lord, than endeavourers to keep the Unitie of the Spirit, in the bond of Peace: It was not against this Union nor inconsistant with it, for *Paul*, to withstand *Peter* to the face, when he saw, that he walked not uprightly, according to the Truth of the Gospel, and when his way had carried away others, into a Dissimulation: If God have said, *If any Man draw back, my Soul shall have no pleasure in him*; Let never our Soul enter inter into their Secrets, who would seduce us, into a Relinquishing of the cause; or into a Connivеance even at a discovered Propension to that, in others: Let us studie the import of the place above Adduced; to wit, a standing fast in one Spirit, with one mind, striving together, for the Faith of the Gospel; striving and standing up together for those things, in the Faith whereof, we professed our selves fixed, beyond the unfixings of contrary Laws, execute with all Cruelty: Nay for the Faith, which we our selves delivered to the Saints, and for which, we should contend with all flesh; though for that, we should be counted *Schismaticks*, and Men of *Contention*, with the whole Earth. There was an Union amongst the Disciples, when they all forsooke him and fled. O let us beware! and have a care, lest, while we cry up and commend Union amongst our selves, that in keeping one another Company, we leave not Christ Jesus, our Lord and Master, to walk alone: Unitie amongst brethren is a very desireable thing: (and the LORD will Require it at his hand, who endeavours it not, in his way) but there is a *Jewel*, of infinit more value, *Oneness* with GOD, and *Oneness* with and in the Truth: and if our pursuings of the one be not minded, in it's just Subordination unto, and for the promoving of the other, it loses it's intrinsick Value, and becomes a plague; and thus, that which should have been for our welfare, is made our trap: Let Union amongst brethren be accounted the *Ring* never to be broken; but let *Union* in the Truth, and with God, be counted the *Rubie* and *Diamond*: If this be lost, our Union loseth its Name, and changeth its Nature, and passeth with him, for a *Conspiracy*: and so should it do with us. This ought to be our first care, yea and next care too, how to keep him company, and to continue stedfast and immoveable, abounding in the work of the Lord; and if herein our fellow Servants desert us, or our Brethren be otherwise minded; yet we most go on, hoping and praying that God will reveal the same things to them, and grant them, to be like minded with us, according to Christ Jesus if we have attained to clearness in duty: And hereby the way, I must say, though I hate and abhore rash courses, and I hope would not stand, to condemn in my self, as well as in others, a runing upon, and rushing into untroden paths; yet God hath made our way so plain of old, as the way faring Man, though a Fool, needs not erre in it: these are no *Novelties* or Notions; these are no new and dark things, we have to contend for. Is Covenant keeping with God a disputable Point? Is it doubtful, whether Christ be absolute in his own House? Or falls it under debate, whether he is to be obeyed, rather than Men? And truely of late, the course and carriage of our Enemies, so directly opposite to the ways of God, hath left no place, for doubting about Duty, if we be but delivered from fear of danger. If then, I say, we have Attained unto clearness in duty, let us shut our Eyes upon all dangers, Difficulties and Discouragements, arising from the unclearness or Reluctancy of Brethren, yea of Fathers, and hold on in our

Way

way: Let us stop our Ears, and become deaf to Insinuations, however coloured, which would foreslow us, in following and serving him. If we must desert, and be Deserted of others for doing so; O then, but the presence of God appearing with, and for them, who in such Circumstances appear for him, as it hath, so it will make up, to the Satisfaction of Mens Souls and Senses, the want of other Company? *Paul's notwithstanding*, made all odds even: It was no Reproach to *Athanasius*, that it was said of him, *anus Athanasius contra totum mundum*; But rather did perpetuate his Renown, and made his Name Savourie, to all the Lovers of our Lord Jesus Christ; nor shall it be to any, who walk in the same Spirit, who walk in the same Steps.

And to this Union of heart amongst your Selves, Suffer me to append this word: Let there be a Communion of all good things amongst you also, for Supplying the wants and Necessities of your Suffering Brethren: Ought you in some cases to lay down your Lives for the Brethren; then I Pray such who shut their Eyes, that they may not open their Hands to minister to their Necessities, to think how they shall Answer that question, when put to them (for put to every one, and more Particularly to all that have a Profession of Love to Christ in the Nation, it shall be) 1 John 3. 17. *It may be some of you have much taken from you and so think your Self Exempted, but have you more then what is simply Necessare (and in this God will be Judge, who will cut off all Your Superfluties out of Reckoning) for the present Support of your Selves, while others have nothing? then consider the place,* 2 Cor: 8. 1. 2. 3. &c. *For I cannot enlarge; nay Read that whole* Chapter *and the next; and the Consideration of what the Holy Ghost hath there said, if any of his words have weight with you, must Powerfully Perswade to this Duty: Remember what is said of the Believers,* Acts. 2 *from* V. 41. &c. *And consider what the Partie of the case pleads. But I may not insist (Yea, and dare I say, I hope it is needlesse) only let me ask You what you would do for Christ himself, if he were so dealt with? then consider the place* Matth: 25 *from* V. 35. *and See how he Reckons, and Reckon that he will Reckon with you in that day, according to that Reckoning, and Your Carriage in this. I hope, this is one place for all, if ever you look to have a place with him; and Suffer me to leave you with a desire to consider that place also,* Heb: 13. *and if You will compare what is said of that great Duty of Suffering for Christ.* V. 13. *and of that high Duty of Praising God* V. 15. *and compare what is said of both, with what is said of the Duty now Perswaded to* V. 16, *and You will both know what is to be done, and carry as believing, he is not Unrighteous to forget the work and Labour of Love of such, who Minister to the Necessitie of those, who for his Names Sake have been Spoiled of all: only Perswade Your Selves, God is taking Particular Notice of the Carriage of every Man and Woman in Scotland, this Day; and accordingly as he Observes, he will Repay; he that Soweth Sparingly shall Reap Sparingly, and he that Soweth Bountifully shall Reap Bountifully.*

I shall shut up all, in answering two Questions briefly: First, *what now should be our carriage in Reference to Enemies*. Secondly, *What may be our hope of a delivery from them.*

To the first I say shortly, let us be moved, out of compassion to their precious Souls, First, to pray much for them: while they stretch forth their hands against you, studie ye this blessed Revenge of good will: Lift up your heart, with your hands unto God in the Heavens, on their behalf; that the Spirit of Repentance may be given them: Do this, and fulfill his Law, whose injunction it is, *pray for them that despitefully use you, and persecut you*: It may be, there are some of the Elect, so far left at present, as to run alongst with this course, pray, that these may be Reclaimed: And how ever, it will afford you much sweet peace, to have this Testimony, That, while they rage and malicious rancour, were pursuing you to Heavens gates, You, in Love and compassion to their Souls, endeavoured to cry to him to catch them, and carry them in with you to the Fruition of himself, and to share with you, in the glory to be revealed: And though as to them, you should not prevail; Yet, besides that your prayer shall be set forth before him as incense, it shall return into your own bosome.

Secondly

Secondly, Henceforth ſtand aloof, from all liſtenings to propoſals coming from them, or making any to them: For what ever freedom and clearneſs Godly and wiſe men might formerly or hitherto have had, without ſcruple in this matter, before they had made ſuch a clear diſcovery of their perfect and ſtated oppoſition to Chriſt as King, and of the puritie of their Enmitie at, and implacabilitie againſt all, who deſire to be Faithful and Loyal to *Him*; Yet now, I conceave us called of God, to take this courſe; as that way, wherein alone we can expect his approbation, and countenance: *First*, As the moſt proper mean, to convince them of their wickedneſs: This now, ſeems to be the moſt proper Teſtimony, againſt their way, to ſtand at ſuch a diſtance from them. *Secondly*, As the alone expedient, how to preſerve our ſelves free from all compliances with them, and in good terms with Jeſus Chriſt: For, ſeing it is his preſence we need, it is ſure beſt policy, to beware of ſining him out of ſoul or ſight by touching with that, which his ſoul hates, and for which his Soul will be avenged. *Thirdly*, This is the way, to preſerve Unitie amongſt the remnant: Do we not know that their dainties are deceitful Meat, do we not know, that their moſt ſeemingly tender mercies are really keen cruelties? do they offer us any thing, that looks like a Favour; but upon deſign, that they may more certainly ruine the work of God, by our Diviſions about it? I ſhall give but two inſtances, to evidence what their purpoſes are, in their Treatings with us: The *firſt* I had from a Great man now in Glory, who had it from the mouth of that *Noble man*, who then was active above all others, in in bringing the *Indulgence* firſt upon the ſtage (I abſtract wholly from the thing it ſelf, for that is not my buſineſs now, to ſay either good or ill of it; I only intend here to diſcover, what they deſign by their favours) when he ſaid to him, *what my Lord intend you by this Indulgence? and what do you think to gain by it? If, ſaid that* Noble Man, *we gain no more, we ſhall certainly gain this, it ſhall Seperate between the mad-rape, and the moderate Fanaticks* (I give it in the very words, wherein I had it) this was plain dealing indeed, and a palpable diſcoverie of the deſperateneſs of the deſign: A *Second Inſtance* is this, when that work of darkneſs, our *Supremacy*, was brought to light, to the end we ſhould not according to the merit of the cauſe, be allarmed and give the allarm (which its like from the knowledge of our principles, their Conſciences indited to be our dutie) ſome were ſet on work, to whiſper us into the ear, and mumble us into a mutneſs, that we ſhould not meut, nor whimper, at the ſight of this prodigious monſter; Though, for face and feature, an oppoſition to Chriſt as King beyond what ever had appeared upon the ſtage.

But why forſooth muſt we be ſilent? O! becauſe favour to the Fanaticks is hereby intended for, what ever appeared at Brime, *there was ſome Special Advantage to them, at* Bottom: *The Leſſening of the Epiſcopal Power, which did ſo Laſh the Fanaticks, and the Curbing of their Crueltie, was intended*: By *which means, they were ſure, that ſo many, as they could Fool into this Fanſie, or Pleaſe with this* nothing, *or if any* thing, *the moſt wicked of all* things, *would not only divide, and be Divided from their* Brethren; *But they know very well alſo, that the more Seing and Serious Servants of Chriſt, who adhered to former* Principles, *would Count themſelves called of God, to look upon ſuch, what ever Names they Aſſume to themſelves, as manifeſt Deſerters of the Cauſe of the* Church *of* Scotland, *and Betrayers of it. And for my own Part, how much ſoever I am for Union; Yet I Scruple not to let the World know, that he who he will, that hath beaten his Brains, to ſhape a Beautifull Mask for hiding the Hell* Blackneſs *of this Monſters Face, which ſhould be the Abhorrence of all that Love Our Lord Jeſus Chriſt in Sinceritie, and hath ſtrained his wit, to put a Sufferable Senſe, upon a Supremacy, whereby Our LORD is put again to Suffer.*

I ſay, I ſcruple not, to let the World know, That this is the *Echo* of my Soul, as to him, or them; *O let never my Soul enter into the Secrets of that man!* and let him (who while he thus ſeeks to cile the eyes of others, bewrayeth this ſecret, he is no Seer: Nay that ſome finger is put into his eye; I ſhall not ſay, whoſe it) never be the man of my Council! Nay, let all the Servants and all the people of the Lord, ſtand aloof from him, and his whiſperings,

perings, becauſe in ſtead of being in caſe to give wholſome advice, as one who ſtands in his Maſters Councel, he will by his palliatings and perverſe mutterings, ſeduce, pervert and enſnare: his breath will be contagious, ſince his Speech muſt bewray him, to have the botch of the *Court Creed* running upon him. Hence *4thly*. I muſt profeſs (and I deſire to ſay it as in the preſence of God; and as writing that which I muſt carry-in, in my hand before the Tribunal of Chriſt: whatever prejudice ſhould be taken up againſt the Speaker, or the thing ſpoken) that it paſſeth the *ken* of my poor ſhallow Capacity, after all the diſcoveries the Enemies have made of the deſperateneſs of their deſign; how by all poſſible means & malicious methods, to ruine the work of God & after the Mediators Crown is ſo formally ſet upon the head of another & all that is now done and driven, in deſtroying the Remnant, is in order to the eſtabliſhing of that invaſion of his Crown and Scepter; what addreſs is poſſible to be made to him who is thus ſet down in the Mediator's *Chair of State*, and wears His Crown in our ſight, without ſin: except it be to tell we can make none; or to beſeech to forbear to perſecute the Mediator's Ambaſſadors, who muſt continue to preach the Goſpel by vertue of their Commiſſion: Yea, who dare not think of appearing before Chriſt, without having given ſuch a Teſtimony of their Reſentment of the uſurpation of their Maſter's Throne and Scepter: and who dare never preſent themſelves to God, without doing the equivalent of ſpreading that Supremacy before him; and praying that he would take unto him his great power and reign, and poſſeſs himſelf again of his own Throne, and, diſpoſſeſſing theſe who have uſurp'd it, ſhew his Zeal for his Prerogative Royal: And, how ſuch a declaration before Men, and ſuch dealing with God, can conſiſt with addreſſes to them in Church matters, who have taken to themſelves his houſe in poſſeſſion, and yet be free from all compliance with, countenancing of, and connivance at, that great wickedneſs, I ſee not: And I hope never to ſee with his eyes, who ſaith he ſees it. They have now ſtated the quarrel clearly for us: and as ever we would have Chriſt to ſtand by us, and ſtand up to plead his own cauſe, when we are not able to withſtand the power of the Enemy; let us ſtand by him, and ſtand aloof from them. As we have neither hooff nor hair to part with, in this matter, ſo we have nothing to ſeek from any that ſits in our Maſter's Chair of State. God forbid, that ever we ſhould be ſeen to bow or beg before them, while they ſit there! however, when we are paſſive, we may make uſe of what Liberty is given: yet it is our Safety, it is our Peace, it is the Intereſt of the Goſpel and for the Glory of our Exalted Prince, to abſtain from ſeekings and receivings from thoſe who ſtand in ſuch Terms of oppoſition to him.

As to the ſecond Queſtion: *What hopes we may entertain of a Delivery, from our perſecuters?* Firſt, I ſay, there is nothing in my judgment which can

deliver me, or any who considers the Nature of our National revolt, in all its God provoking Circumstances, and how deeply every one is guilty from him, who sitteth upon the Throne, to him who grindeth behind the Mill; And how this sin is now become the sin of the Nation; whereby the whole is made a curse, without meditating terrour, at the apprehensions of the fierceness of the wrath of God Almighty against *Britain*: Less than such a signification of his displeasure, that we are the people, against whom the Lord will have indignation for ever: Less than utter Ruine and the perishing of that Name of that Nation, that Generation and people, from under the Heavens of the Lord, who have so Contemned his Covenant, and taken his Name in Vain, is less, sure, than what our Iniquitie gives ground to fear, is but hovering over us and ready to fall upon us; It is true, not a few (and Blessed be he for that!) have found Mercy, not to go alongs, with all these Courses; But yet, let me say even to these, it becomes us to be very sober, in our Expectations, and Submissive; passing the Example of *Ephesus* &c. Let us perswade our own Souls into this Submission, and Sobritie, from the Example of God's holy Procedor with *Moses Deut:* 3. 23, 24, 25, 26. Oh, if but for an Unadvised word! If but for a little Smoak about the Fire of his holy and Fervent Zeal for God, he who next to the Mediator, was reckoned Faithful, in all the house, and matters of God, was keept out of *Cannan?* May not that holy Peremptorineſs, in the just and Jealous God, whereby he Refused to be Importuned by such a Servant, make us in Remembrance of what we have unworthly done and left undone, very sober in our Expectations, and silent, though he should cause us fall in the Wilderness, and make our Death prevent the dawning of that Blessed and desireable day? O that we could in the mean time, Learn with that holy Man, to be Solicitious how to Transmit pure Ordinances to the Posterity, as we see he was; that if we must go off the Stage, yet we may Live and Die Witnessing, how desireous we are that God may be great amongst the Posterity, when we are gone: And that an Example of Witnessing for our Wronged Lord and Master, may be Transmitted to those who shall Succeed; withall, warning them that they do not follow our Example, wherein we have not contended Valiantly, for Christ and the Interest of his Crown.

Secondly, I cannot forbear to say, That if in the Soveraignity of his Grace, he should go out of the common Road of his ordinary providence, and make the delivery come in our days; yet I am sure (at least I may say it as to my self) a sober reflexion upon what we have been and done, may make us fear that we shall have no other interest in it but to be Spectators: And that if he make use of instruments, it shall be of such (how few soever, how base and lockless soever before men, how weak and witless soever) as are free of what

my

my ſelf and many are guilty of: and with whom there hath been a fire of zeal for God, witneſſed by their faithful forwardneſs, while, with my ſelf and others, there was ſcarce the ſmoaking of a flax: Though yet, he may graciouſly condeſcend even to make our hair grow again, and ſo make uſe of our hands about his work, and put us in caſe to ſhake our ſelves, as his Servants have done at other times.

Yet *Thirdly*, To the end the poor people of the Lord may not be frighted, nor Fainted into a Deſpondency: Let me add this, That Deliverance to the People of God in his own time, way and manner (which I leave wholly to Himſelf) and that a great and glorious one ſhall come. And this is no leſs certain, than that JEHOVAH cannot fail to eſtabliſh the Throne of his Anointed: Nay, if all the Kings of the Earth ſhould agree among themſelves, to ſet up one Monarch, and inveſt him with the power of our Supremacy; yet all the power they could make, managed with all the policy in hell, or out of hell, ſhould not be able to ſettle that *Crown* upon the head of that *Mortal*; but the Immortal GOD ſhould, with the Omnipotent Power of his Right Arm, ſhake that Uſurper out of his Seat, and ſettle the Throne of his Anointed upon the ruine of his Adverſaries. *Hath he ſaid it? hath he ſworn it? and ſhall not the Zeal of JEHOVAH perform it?* Hath Chriſt bought his Crown and Scepter with his Blood? and hath he ſuch a Title and Right to it? and hath he all power in Heaven and in Earth, for ſecuring himſelf in the poſſeſſion of his purchaſe? and ſhall any Mortal offer to mount his Throne? Shall any Mortal offer to ſtrip him of his Glory, pull the Crown from his Head, and cloath himſelf with the Spoils of the Mediator's Honour, and be able to keep himſelf in poſſeſſion of what he hath taken from the Son of GOD? O vain Attempt! Let them anſwer theſe Queſtions put unto them *Pſal.* 2. verſ. 1, 2. and read their doom, Verſ. 4, 5. O! the Mediator's Iron Rod put in his hand, for ſecuring to him his Royal Scepter, ſhall make the Potſheards of the Earth, by daſhing them in pieces, know what it is to ſtrive with him for State! And here, let me add theſe things ſhortly: Firſt, as in the way he ſhall take to accompliſh our delivery, his holy and hot indignation againſt breach of Covenant with God, ſhall be witneſſed to the conviction even of ſuch who decreed it, (for the breach of Covenant with him, ſhall either break *Britain's* Heart or Head). So *2dly*. It ſhall be ſeen to have a moſt convincingly cloſe connexion with the vengeance, wherewith our Supremacy ſhall be purſued. The Mediator's Zeal againſt this idol of indignation ſhall be written on the Revenges he will take for it: And in the day, when he raiſeth up a Party to ſtate the quarrel upon this head; how deſpicable and contemptible ſoever they may appear: then it ſhall appear he is about reſcinding your Supremacy (for reſcinded it ſhall be, and if they will not, he will: Nay, be-

cauſe

cause they will not, he shall, for his Crown must flourish on his own Head and all his Enemies must be cloathed with shame) and serring that Crown of pure Gold upon his Head, from whose Head it is taken off by our Law

And *Thirdly*, Let me add this (and so I have done) that as their Rage and Violence, in this late invasion made upon you, in Pursuance of the design of a full and final Setlement of themselves in the Possession of what they have taken from Jesus Christ, by the Ruine and overthrow of all, whose way speake the least of Resistance, even to a Non-compliance, hath been an high Transport of Rage, whereby they have been carried, beyond all the boundaries of Law and Reason; So I have as little doubt, but God shall make the Connexion, betwixt his arising to deliver his People, and their having Risen up thus, to delete and destroy them at once, so close and so clear, (how long so ever he delay it) as it shall be no matter of Difficul ie, for any who wisely considers these things, to observe what Dependance upon, and Connexion with, the deliverance of the people of the Lord, hath as to it's visible rise, with this their horrid and inhumane Violence. *He is the Lord, who will hasten these things in his time.*

Do not therefore, Beloved sufferers for Christ, *suffer your hearts, to sink into a despondency: The cause is his, and he will plead, yea thoroughly plead that cause, which is his own: And this shall be your Crown and comfort, to continue contending for him (for so the Cause that is so purely his, becomes the cause of your Lord) even if you should fall in this conflict, and die Suffering: Besides, that you fall in the field of Honour and fall Asleep, in the Blessed Expectation of the Conquerors Crown, this the cause will out-live all it's Enemies, and have a Glorious Restauration, and your Wrestlings, and Witnessings, and Sufferings, as they will be Rewarded in Heaven, so they shall be Recorded on Earth: Therefore, lift up the hands that hang down, and strengthen the Feeble Knees: The same, yea greater, Afflictions have been Accomplished, in your Brethren, which have been in the World; and as the God of all Grace, after they had Suffered a while, made them perfect, and put them in Possession of that Eternall Glory, to which they were called by Jesus Christ, so shall he Stablish, Strengthen, Settle and keep you from falling, and after all your Sorrows and Sufferings, present You Faultless before the Presence of his Glory, with Exceeding joy: Pray for.*

Your poor Well-wisher and Companion in Tribulation.

Your poor well-wisher and companion in tribulation

J. Owen

DEC